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ABSTRACT

A project developed a model multicultural curriculum for teaching students of English as a Second Language as well as students at a 6-8 grade reading level whose first language is English. The project proposed to bring together adults from at least four ethnic groups in a South Philadelphia neighborhood for the purpose of studying each other's backgrounds while improving reading and writing skills. Activities included the following: selecting and evaluating resources; selecting historical, cultural, and multicultural reading materials for the curriculum; selecting methods and techniques of multicultural education and experiential learning; writing the curriculum; recruiting participants; conducting 134 hours of classroom meetings; and editing a booklet of student writings. Participants enjoyed and learned from the curriculum, were eager to share personal stories and cultural information, and enjoyed writing stories and increased their writing skills. (Appendixes include forms, surveys and results, and a 55-item bibliography. The 42-page report is accompanied by the curriculum and booklet of student writings. Part 1 of the curriculum provides activities and reading in five areas: the individual, the family, holidays, the life cycle, and cultural values and attitudes. Parts 2-5 cover U.S. history, myths, poetry, and music and art. Required materials and a 40-item bibliography are appended. The booklet contains 85 student stories.) (YLB)

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Partners for English as a Second Language, Inc.

MULTICULTURAL STUDIES FINAL REPORT

BY
Janice R. Frick, Project Director & Developer

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July 1, 1993 - June 30, 1994

CF 067 651

Grantee:

PARTNERS FOR ENGLISH AS A SECOND LANGUAGE,INC.

1580 Carr Way, Warminster, PA 18974 (215) 674-3793

1340 Christian Street, Philadelphia, PA 19147 (215) 271-2630

MULTICULTURAL STUDIES FINAL REPORT

BY
Janice R. Frick

Executive Director/Educational Coordinator/Project Director & Developer

Grant: $18,998 # 98-4040 (1993-1994)
Pennsylvania Department of Education
Bureau Of Adult Basic and Literacy Education

The activity which is the subject of this report was supported in part by the U.S. Department of Education. However, the opinions expressed herein do not necessarily reflect the position or policy of the U.S. Department of Education or the Pennsylvania Department of Education, and no official endorsement by these agencies should be inferred.

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ABSTRACT

TITLE: P. E. S. L. Multicultural Studies Project
PROJECT NO.: 98-4040 FUNDING: $18,998
PROJECT DIRECTOR: Janice R. Frick Phone No.: (215) 674-3793
CONTACT PERSON: Janice R. Frick Phone No.: (215) 674-3793
AGENCY ADDRESS: 1580 Carr Way Warminster, PA 18974-3614
OBJECTIVES ACCOMPLISHED:

1) developed a model multicultural curriculum
2) produced a booklet of student writings
3) provided opportunities to share experiences and culture
4) increased students' knowledge and understanding of other ethnic groups
5) enhanced adults' reading/writing/coping skills
6) fostered good parenting skills
7) effected positive changes in inter-ethnic attitudes

PROCEDURES:

1) Identified a large body of published resources
2) Selected, secured, outlined and evaluated resources
3) Selected historical, cultural, and multicultural reading materials for inclusion in curriculum
4) Selected methods and techniques of multicultural education and experiential learning for adaptation and use in curriculum and for evaluation
5) Wrote the preliminary curriculum
6) Developed exercises and surveys for pre,course, and post use
7) Recruited, registered, and pre-evaluated participants
8) Conducted 134 hours of classroom meetings
9) Corrected participants essays
10) Planned and executed plans for extra-curricular activities (luncheon, trip, pottery-making)
11) Administered post-evaluation
12) Edited booklet of writings and submitted these for word-processing
13) Wrote final curriculum
14) Submitted curriculum for word-processing (proof read)
15) Wrote final report
16) Submitted booklet of writings, curriculum, and report for production

SUMMARY OF FINDINGS:

Recruitment of American-born individuals was difficult for our organization. Participants enjoyed and learned from most aspects of the multicultural curriculum. Participants were eager to share personal stories and cultural information. Participants enjoyed writing stories and increased their writing skills. While attitudes toward people of other cultures seemed to become more positive, evaluative results of this factor were inconclusive. Multicultural awareness seemed to increase but was not measured.

COMMENTS:

Much more work should be done in this very important area of adult education. Many techniques and tools are available but many more are needed.

AUDIENCE: All Adult Educators

PRODUCTS: Report; Curriculum; Booklet of participants' writings

DESCRIPTORS:

I. INTRODUCTION

At the proposal stage, this project was entitled Partners in Community Living Project: A Multicultural Experience in South Philadelphia. This unwieldy title has been dropped and simplified to Partners for English as a Second Language (P.E.S.L.) Multicultural Studies Project.

The project was conceived because of our concern about the lack of positive interaction and the hostilities among the various ethnic populations of our South Philadelphia site neighborhood. We proposed to bring together adults from at least four ethnic groups for the purpose of studying each others backgrounds while improving reading and writing skills.

The objectives accomplished between July 1, 1993 and June 30, 1994 were:

1) to develop a model multicultural curriculum

2) to produce a booklet of student writings

3) to provide opportunities to share experiences and culture

4) to increase students' knowledge and understanding of other ethnic groups

5) to enhance adults' reading/writing/coping skills

6) to foster good parenting skills

7) to effect positive changes in inter-ethnic attitudes

The Director and Developer of this project was Janice Frick, Director and Educational Coordinator of Partners for English as a Second Language, Inc. (P.E.S.L.). The proposal for the project included participation in development and instruction by other P.E.S.L. staff. Because of the sensitive nature of the project and

the importance of developing personal knowledge and trust amongst all group members, including the facilitator, as well as because of the importance of precise and careful delineation of duties in a very small organization such as P.E.S.L., no other personnel participated in or contributed to the project.

This report and the accompanying Multicultural Studies CURRICULUM and Multicultural Studies Stories are interesting to and useful for all adult educators. The curriculum is useful in teaching advanced English as a Second Language students, as well as students at a 6 - 8 grade reading level whose first language is English. The curriculum could be easily modified for use with a group in which all participants are American-born but whose ethnic backgrounds are diverse.

This report and the other project products (MULTICULTURAL STUDIES STORIES and MULTICULTURAL STUDIES CURRICULUM) will be available through:

Bureau of Adult Basic and Literacy Education
Cheryl L. Keenan, Director
Pennsylvania Department of Education
333 Market Street - 12th Floor
Harrisburg, PA 17126-0333
Telephone: (717) 787-5532

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5347 William Flynn Highway - Route 8
Gibsonia, PA 15044
Telephone: (412) 443-7821 - PA only : (800) 446-5607

II. THE PROJECT: P.E.S.L. MULTICULTURAL STUDIES

A. PROBLEM STATEMENT

While living in a society of great cultural diversity makes available to inhabitants a wide variety of experiences and choices, it also makes probable lack of communication and disharmony when people of different cultural backgrounds inevitably come to interact. The desirable antidote to these situations is not withdrawal and maintenance of separation but increased cultural awareness, knowledge, understanding and tolerance.

The South Philadelphia site of Partners for English as a Second Language, Inc., is in a racially and culturally diverse neighborhood. Lack of positive interaction and misunderstanding results in tension and hostility among various populations. Members of these populations require opportunities to interact while seeking common goals in non-controversial situations in order to develop multicultural knowledge and skills.

B. OBJECTIVES

1.) to develop a model multicultural curriculum
2.) to produce a booklet of student writings
3.) to provide opportunities to share experiences and to validate aspects of an individual's culture
4.) to increase the students' knowledge and understanding of each other's ethnic groups (i.e.. their history, culture and current way of life)
5.) to enhance the reading/writing/coping skills of adult participants
6.) to foster good parenting skills in the adult participants
7.) to effect positive changes of inter-ethnic attitude and/or to support positive attitudes through acquisition of knowledge and experience

C. PROCEDURES

1. Course Development

In July 1993, Janice Frick, project director and developer, began planning the multicultural studies curriculum and the supporting survey and evaluation materials. A thorough search of publishers' catalogues resulted in the identification of the following: an excellent series of books entitled A History of Multicultural America by William Loren Katz; a wealth of supporting historical and cultural materials; a number of texts examining and discussing dominant American culture and co-cultures; texts comparing American culture to specific foreign cultures; and other texts dealing with definitions, goals and methods of Cross-Cultural and Multicultural Education[1]. After reading, outlining and evaluating a large amount of pertinent material, Ms. Frick made selections emphasizing early American history and biography. Native American, African-American, Hispanic and female persons were targeted for biographical inclusion. Selection was difficult because of the limited time (130 hours) that had been designated for classroom activity. Activities and readings to inspire personal stories and group discussion and to motivate essay writing had to have a high priority. The very limited time initially planned for dealing with subjective culture[2] had to be expanded.

(1) In this report, "Cross-Cultural" is used to refer to relationships of cultures of different countries while "Multicultural " is used to refer to relationships of different cultures within the same country (i.e. co-cultures).

(2) Assumptions, beliefs, attitudes, and values which underlie the objective culture (behavior and customs)

This resulted in the curtailment of the time planned to deal with certain aspects of objective culture. Artistic presentations were eliminated as was the Family Literacy component. (Family values and education of children were a major part of the curriculum in an indirect way).

Certain modifications were made to the curriculum as the course proceeded. The Hispanic emphasis was eliminated because no Hispanic students remained throughout the course.

2. Pre-course Activity

Recruitment of participants, proposed for October 1993, was postponed until January 1994, due to extraordinary administrative duties of the P.E.S.L. Director, who was also the project Director/Developer. Due to extreme weather conditions, registration was not completed until late March 1994. Flyers (Appendix A) were initially distributed in early January 1994, in the following South Philadelphia locations: The Ridgeway Recreation Center; The Hawthorne Seniors Residence and Community Center; Liscomb Square Housing Development and Philadelphia County Assistance Office - Snyder District. One of the two registrations was canceled due to inclement weather. The second registration resulted in only non-American born registrants of Asian and African background. In February 1994, flyers were distributed at the same sites as well as at: New Hope Temple Baptist Church; Martin Luther King Housing Project; and First Judicial District of Pennsylvania - Adult Probation Department. One registration did not take place because of bad weather conditions; the other registration enrolled several more participants of Asian

background and two of Hispanic origin (one African-American was ineligible because of a high educational level). In March 1994, flyers were distributed at the previous locales plus to all children at the Palumbo Elementary School for relay to their parents. The March registration resulted in the enrollment of one African-American, several more persons of Asian origin and one Albanian.

At registration (Appendix B) all applicants completed the following pre-course evaluations: Goals survey (Appendix C); Attitude Survey (Appendix D); and World Map Survey. Two other surveys which had been developed or adapted by Janice Frick were not used at this point. In fact, due to lack of time, they were never used. They are included here because they would be useful in a longer course or if course participants began at a higher level of multicultural awareness than the participants of the P.E.S.L. project course. They are Negative Behaviors survey and Multicultural Abilities rating. (Appendices E and F). (Further discussion of the World Map and Attitude surveys will follow under EVALUATION).

3. Classroom Activity

Classes began at the P.E.S.L. site at the Ridgeway Center, 1340 Christian Street in South Philadelphia, on April 4, 1994. Initial participation was by: one (1) African-American female; one (1) Albanian male; two (2) Hispanic females (1 Puerto Rican/1 Mexican); seven (7) Vietnamese (4 females/3 males including 1 Amerasian); two (2) Chinese from Taiwan (1 female/1 male); one (1) Chinese male from the People's Republic of China; and one (1) African female (Somalian). In the month of April, two (2) additional participants joined the group. They were: two (2)

Vietnamese (1 female/1 male). In the Month of May, two (2) more participants were admitted. They were: one (1) African male (Ethiopian) and one (1) African-American female.

Class time was three hours on four days a week. The class met until June 20, 1994 for a total of one hundred and thirty-four (134) hours (including two extra hours in June). Activity outside the classroom consisted of: Six hours of pottery-making; Five hours for a trip to the Philadelphia Museum of Art on June 3, 1994; Four hours for a Multicultural Luncheon on June 17, 1994.

Classroom activities are detailed in the accompanying five-part P.E.S.L. Multicultural Studies Curriculum (Contents - Appendix G; Introduction - Appendix H; Appendices - Appendix I) and Multicultural Studies Stories, a collection of eighty-five stories by thirteen (13) participants (Table of Contents - Appendix J). The bibliography of this report is an expanded version of the Multicultural Studies Curriculum bibliography.

4. Post-course Activity

On June 21st and 22nd Janice Frick met for about forty-five minutes with each of the participants who completed the entire course. (All were initial participants). Each individual completed the following post-course evaluations: Achievement Self-Evaluation and Course Evaluation (Appendix K); WorldMap survey; Attitude Survey (Appendix D). The latter two of these were identical to those completed pre-course (see EVALUATION).

5. Product Production Activity

All word-processing was done by Cyril Taylor between October 1993 and June 1994. Curriculum elements and participants' stories were processed, proof-read and modified on an on-going basis.

Multicultural Studies Stories was produced by Printing and Publications Corporation of Ivyland, PA on June 24, 1994. Multicultural Studies Curriculum and Multicultural Studies Report were produced on June 29, 1994 by the same Corporation. Chinese "words" for the Multicultural Studies Stories cover were contributed by a program participant, Ms. Hsueh-Mei Chi. Two stories were dropped from the final writings booklet at the requests of the authors.

D. RESULTS

All our objectives have been met. The curriculum and booklet of students' writing (#1&2) are accompanying products of the project. The details of the curriculum and the stories in the booklet of writings represent much of the interchange of personal experience and cultural information which occurred during the one hundred thirty-four hours of classes (#3&4). One test of knowledge was given pre and post-course. (Results: Appendix L).

A major disappointment and shortcoming of the project was the unbalanced mix of the group of participants. The eight male to eleven female composition by gender was satisfactory. However, despite extensive and intensive recruitment efforts (C#2), we had only two African-American participants. We had hoped to have at least six. Our organization (P.E.S.L.) has been serving mostly English as a Second Language adults since 1984. Part of our motivation for this project was our

desire to better serve the African-American community in South Philadelphia. Our reputation as an E.S.L. organization may have hindered our efforts, although we did stress that this course was non-E.S.L. Although we would have liked to have enrolled six Hispanic participants, we enrolled only two. However, there is not a very large Hispanic population in the immediate vicinity of our site.

Despite not having the ethnic mix that we had planned, we found sufficient cultural diversity within the group of participants to allow satisfaction of our objectives.

Writing skills improved throughout the course. Participants overcame their reluctance to write and became very prolific as the course progressed. Their writings became more coherent and required less correction as they practiced this skill. Reading level was not measured pre and post course, but extensive practice at the 6 - 8 grade level was provided. Class reading activity confirmed the appropriateness of this level and all participants were adequately challenged. Coping and parenting skills were a part of many classroom discussions. (#5&6)

An attitude survey developed by Janice Frick was given pre and post course in an attempt to assess changes in attitude. (#7) (Appendix M) While results were inconclusive, attitude changes were noted by the facilitator. Some evidence of these can be found in: Multicultural Studies Stories, page 69; Results of post-course Achievement: Self Evaluation and Course Evaluation (Appendix N #8, 10, 12, 19) as well as in the statistics themselves. (III. CONCLUSIONS/RECOMMENDATIONS)

The results of the pre-course Goals survey are included for comparison. (Appendix O)

E. EVALUATION

Nineteen were enrolled as participants in the P.E.S.L. Multicultural Studies course. Six attended throughout the course (i.e. from April 4 through June 20). Their attendance was good to excellent (Appendix P #1-6). The other thirteen participants attended for varying numbers of hours but were not in attendance by the end of the course. Two (#15&19) dropped out for the very reason that the course was intended to counteract. (i.e. uncomfortableness with ethnic or cultural diversity) The facilitator's encouragement to remain was ineffective. (Appendix P)

The six participants who were in attendance at the end of the course completed the Achievement: Self-Evaluation and Course Evaluation. (Appendix N) Fifty percent of the respondents felt that they increased their ability in oral expression and came to know other people "a lot". One hundred percent learned "some" American history. Eighty-three percent believed that they had: improved writing skills; increased ability to express themselves orally and in writing; come to know other cultures, customs and values; and learned about American poetry more than "a little" (i.e. "some" or "a lot").

The contents of Multicultural Studies Stories (Appendix J) concretely illustrates multicultural interchange which took place during the course. On the whole, participants were very forthcoming with information about themselves and their cultural backgrounds. Conversely, they were very interested in and receptive to

information offered by others. As the course proceeded, participants became more adept at expressing, seeking and validating information relating to cultural diversity. As facilitator-participant, I learned a great deal about various co-cultures of other nationality groups which I had not learned in fourteen years of working with these populations.

The Multicultural Studies group became more cohesive and exhibited more positive interaction than I have normally observed in an adult education classroom. Many feelings of friendship and a disappointment at the ending of the class were expressed by participants.

F. DISSEMINATION

This report and the other project products (MULTICULTURAL STUDIES STORIES and MULTICULTURAL STUDIES CURRICULUM) will be available through:

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Gibsonia, PA 15044
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III. CONCLUSIONS/RECOMMENDATIONS

One hundred and thirty-four hours were not sufficient to adequately explore the conditions of cultural diversity. I would recommend a course of at least two hundred hours. Although we had planned for four nationality backgrounds, I believe that two would be sufficient given balanced numbers of participants of those two. Reading selections and materials should, of course, be selected according to the populations involved. In this respect, the P.E.S.L. Multicultural Studies Curriculum is only a model, not a prescription, for materials. The sources listed in the bibliography offer a wide range of materials for classroom use.

In this project, an attempt was made to measure attitude change. (Appendix M) Results suggested a shift to more positive attitudes toward two major classifications represented, (Asian +23.8% and Afro-American(Black) +10.1%) and to more negative attitudes toward one (Euro-American (White) - 4.8%). No conclusions can be drawn from these statistics. The sample populations were inadequate in every way. No case for reliability or validity can be made. Some instrument for assessing attitude change should be developed or identified.

The bibliography of this report lists a number of excellent resources in the areas of Cross-Cultural and Multicultural Education.

APPENDICES

A. Recruitment flyer

B. Registration form

C. Goals Survey

D. Attitude Survey

E. Negative Behaviors Survey

F. Multicultural Abilities Rating

G. Curriculum Contents

H. Curriculum Introduction

I. Curriculum Appendices

J. Stories Table of Contents

K. Achievement - Self-Evaluation and Course Evaluation

L. Results of pre/post-course World Map Survey

M. Results of pre/post-course Attitude Survey

N. Results of post-course Achievement - Self-Evaluation and Course Evaluation

O. Results of pre-course Goals Survey

P. Attendance Data

MULTICULTURAL STUDIES

DO YOU NEED to...

IMPROVE your reading and writing SKILLS? ☐ yes ☐ no

DO YOU WANT to...

LEARN more about African - American, Hispanic, Asian and other minority contributions to U.S. History and development?

☐ yes ☐ no

CAN YOU...

SHARE your unique cultural views, knowledge and experiences with those of your and other co-cultures?

☐ yes ☐ no

WILL YOU...

LISTEN as others try to share their cultural background with you?

☐ yes ☐ no

IF THE ANSWERS TO THESE QUESTIONS ARE...

[x] yes

Come for Registration to:
Partners School
Ridgeway Center
1340 Christian Street

Thursday or Friday, March 17th or 18th
1 - 3 P.M.

15

Partners for English As A Second Language, Inc.

Student Registration - Multicultural Studies

Date:_____

CAO District:_____

Name _____Sex _____
Last First Middle

Address _____ S.S. # ___-___-_____

_____ Phone # _____

Birth Date _____ Age _____ Marital Status _____

# of Children ____ Birth Dates _____ _____ _____ _____ _____ _____

Nationality/Ethnicity _____ Formal Education _____

Occupation: Present _____ Previous _____

Available for work ____ Yes _____ No

Test Scores Pre Post

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Partners for English as a Second Language, Inc
GOALS - Multicultural Studies

Date: _____

Name: _____

Number your priorites: 1 = most important

☐ 1. I want to improve my reading / writing skills.

☐ 2. I want to know about and understand other cultures.

☐ 3. I want to meet and get to know people of other cultural backgrounds.

☐ 4. I want to become more aware of my own cultural background.

☐ 5. I want to know what people of my own culture have contributed to U.S. History and development.

☐ 6. I want to teach people of other backgrounds about my cultural background.

☐ 7. I want to learn more about myself .

☐ 8. I want to have people of other cultures understand me and those of my background.

☐ 9. _____

_____

Partners for English As A Second Language, Inc.

Attitude Survey - Multicultural Studies

1. African people are.....

_____ _____ _____
_____ _____ _____
_____ _____ _____

2. Asian people are.....

_____ _____ _____
_____ _____ _____
_____ _____ _____

3. Hispanic people are.....

_____ _____ _____
_____ _____ _____
_____ _____ _____

4. Afro-American (Black) people are.....

_____ _____ _____
_____ _____ _____
_____ _____ _____

5. Euro-American (White) people are.....

_____ _____ _____
_____ _____ _____
_____ _____ _____

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bad
beautiful
capable
cheerful
childish
clean
closed
cold
dangerous
dependable
dirty
fair
fat
fun
good
greedy
happy
hard
hard-working
healthy
human
insensitive
intelligent
interesting
kind
lazy
lively
loud
loyal
mean
miserable
neat
needy
nice
not capable
not interesting
not welcome
open
polite
poor
powerful
responsible
rich
rude
sad
safe
selfish
sensitive
sickly
sharing
skinny
slow
smelly
sneaky
strong
stupid
ugly
warm
weak
welcome

O.K.	Don't know	(any words)

Partners for English as a Second Language
Negative Behaviors Survey - Multicultural Studies

Following are some behaviors which may be caused by cultural (and personal) diversity and lack of cultural awareness.
Which of these behaviors have you used or felt?

- ☐ Name calling
- ☐ Offensive slurs, jokes, stereotyped remarks
- ☐ " We " vs " they " thought and language
- ☐ Fear of others
- ☐ Confusion on how to relate
- ☐ Harassment of other groups
- ☐ Territorial conflicts
- ☐ Communication problems
- ☐ Violence, vandalism
- ☐ Other _____
- ☐ Other _____

To which of these behaviors have you been subjected?

- ☐ Name calling
- ☐ Offensive slurs, jokes, stereotyped remarks
- ☐ Fear from others
- ☐ Others can't relate to you
- ☐ Harassment by other groups
- ☐ Terrorial conflicts
- ☐ Communication problems
- ☐ Violence, vandalism
- ☐ Other _____
- ☐ Other _____

Partners for English as a Second Language, Inc.
Multicultural Abilities Rating

Rate your ability:

1. Cannot do
2. Can do with difficulty
3. Can do
4. Can do very well
5. Expert

Date: _____

Name: (optional)

☐ 1. I realize that, because of my back ground, I usually have something special and unique to contribute.

☐ 2. Even if rejected, I take pride in my own culture.

☐ 3. I take steps to build my own self-esteem.

☐ 4. I take steps to build the self-esteem of others who are not of the dominant culture.

☐ 5. While I know I don't have to lose my cultural distinctiveness to fit in, I realize I may have to learn new information and skills to succeed.

☐ 6. I look for and get help from members of the dominant culture when necessary.

☐ 7. I share what I learn about the dominant culture with others like myself.

☐ 8. I see that, under pressure, I want to make myself and my culture right and others wrong.

☐ 9. I sympathize with other non-dominant groups and individuals.

☐ 10. I try to help those of other non-dominant groups achieve in the dominant culture.

☐ 11. I resist the temptation to stay only with my own kind of people or only with those of the dominant culture when the group is mixed.

☐ 12. I resist blaming the dominant group or another group for everything that goes wrong.

☐ 13. I am proud of and I share special things of and about my own culture with those outside of it.

☐ 14. I can respect individuals of other cultures and treat them fairly while being committed to the advancement of my own people.

☐ 15. When being in the dominant culture tires me, I can refresh myself from my own culture.

Adapted from "Managing the Dominant Culture" in the Questions of Diversity; (pages 29 and 30)
George Simons International; 1992

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INTRODUCTION

The idea of the United States of America as a "melting pot" is inaccurate and misleading. In fact, minority ethnic groups retain their separate identities (co-cultures) and exist side by side with each other and within the dominant culture. As elements of various objective cultures have become more and more a part of the American scene, (as bagels, tacos and egg rolls have become as widely and readily available as hamburgers and Coca-Cola) the tendency to overlook the reality of cultural diversity in our nation is reinforced. The existence of the various subjective cultures, meaning the assumptions, beliefs, attitudes, and values that underlie particular customs and behaviors, is not recognized.

Those of the dominant culture, which in America to date is still the white Anglo-Saxon Protestant culture, may be least able to define their own cultural identity. In fact, most humans of all cultures lack cultural self-awareness. From infancy, as a necessity for survival, we imitate and are conditioned in the ways of our culture. It is natural then to assume that others are exactly as we are. Even when visiting or living in a foreign nation, hopefully seeking and enjoying differences in customs and behaviors, we expect a fundamental human commonality and may be shocked at and unprepared to deal with situations of cross-cultural disharmony and lack of communication. To encounter these types of situations in our own country may be even more shocking and disconcerting, even if we are able to recognize their nature. We are likely, unfortunately, at home or abroad, to avoid discomfort by rejecting persons and withdrawing from situations that we do not understand. To

accept this natural tendency as a solution in the diverse society that is the United States of America would be a grave error with serious negative consequences. Multicultural knowledge and skills must be developed if we are to reach our ideals of social equalitarianism.

Ethnic studies are a necessary and very important part of our efforts toward multiculturalism. Minority groups, including women, need to learn of their groups' roles in and past contributions to our society in order to proceed from a point of knowledge and self-esteem. Furthermore, we need to know and appreciate the roles and contributions of other minority ethnic groups. Knowledge of these and other objective aspects of the various co-cultures is interesting and helpful, but awareness of our own assumptions and values, recognition of diversity among co-cultures in regard to these, and some understanding of, and at least tolerance for, assumptions and values of others are required for successful multicultural communication and interaction.

Developing multiculturalism is not an easy task, but a difficult and complex one. The following curriculum represents a first and incomplete experience which brought about movement in the desired direction. I felt it necessary to first establish a rapport among the participants. We began with simple, non-threatening, personal activities with the goal of getting to know each other. Activities throughout the one hundred thirty-four (134) hour course illustrated both likenesses and differences among participants, ranging from those of an individual nature to those which were deemed to be culturally determined. The time allotted was not sufficient to cover

the curriculum (which I estimate to require a minimum of one hundred sixty-two (162) hours).

The five parts of the curriculum are not to be covered sequentially, but are to be used simultaneously.

While the role of the facilitator is not to be authoritarian or intrusive to the necessary and highly desirable interaction among participants, it is probably of the utmost importance that the facilitator be a model of receptiveness, openness, tolerance and honesty. The facilitator must always be ready and willing to "take the first turn" in presenting a personal story.

Partners for English as a Second Language, Inc.
Multicultural Studies

Appendices To Curriculum

Part One:

A. Class Chart
B. Continuum and Word List
C. Quotations
D. Perception - Individual Differences
E. What I Like About People in My Class
F. Diversity Ranking
G. Miscellaneous Sources

Part Two:

H. Introduction
I. True or False (Questions 1-51)
J. Comprehension Questions - "Amerigo Vespucci"
K. The Cradleboard's Story
L. Comprehension Questions - "Pocahontas"
M. Comprehension Questions - "King Philip"
N. Comprehension Questions - "Phillis Wheatly"
O. Comprehension Questions - "Abigail Adams"
P. Comprehension Questions - "Benjamin Banneker"

Part Four:

Q. Poetry Terminology

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Partners for English as a Second Language, Inc.
Multicultural Studies
Achievement - Self-Evaluation and Course Evaluation

NAME : _____

In this course I have: (Circle One)

1. Improved my reading and/or pronunciation skills.
   none a little some a lot

2. Improved my vocabulary.
   none a little some a lot

3. Improved my writing skills.
   none a little some a lot

4. Learned more about myself.
   none a little some a lot

5. Increased my ability to express myself orally.
   none a little some a lot

6. Increased my ability to express myself in writing.
   none a little some a lot

7. Come to know other people.
   none a little some a lot

8. Changed my attitude about other people.
   none a little some a lot

9. Learned about other cultures, customs and values.
   none a little some a lot

10. Changed my ideas about other cultures, customs and values.
    none a little some a lot

11. Learned how other people are like and not like me.
    none a little some a lot

12. Learned how other cultures are like and not like mine.
    none a little some a lot

13. Learned about American poetry.
none a little some a lot

14. Learned about American music.
none a little some a lot

15. Learned about American history.
none a little some a lot

16. Learned history of other countries.
none a little some a lot

17. In our class I most enjoyed:

_____

_____

_____

18. In our class, I least enjoyed:

_____

_____

_____

19. I gained the most from this (these) activities.

_____

_____

_____

20. I gained the least from this (these) activies.

_____

_____

_____

Results of pre/post-course World Map survey

(Respondents pre = 13 participants - post = 6 participants)

Participants were asked to place the following on an outline map of the world:

The U.S.A., Mexico, Puerto Rico, Africa, Ethiopia, Somalia, England, Spain, China, Vietnam.

These represented either birth places of participants and/or places to which the curriculum refers.

Pre-course (13 participants) = 25% correct placement

Pre-course (6 participants) = 25% correct placement
Post-course (6 participants) = 47% correct placement

Results of pre/post-course ATTITUDE survey

(Respondents pre=11 participants - post=6 participants)

Participants were asked to choose words from the word list which they felt characterized a people and to write them on the lines provided. They were asked not to put their names on the papers and were assured that their papers would not be identified. Therefore, the responses of the six post-course participants cannot be corresponded with their pre-course responses.

The following results may be interesting but no conclusions are offered.

	# of positive words	% of positive words	# of negative words	% of negative words	Total
*African people					
Pre	19	63.3%	11	36.7%	30
Post	2	100%	0	0%	2
Asian people					
Pre	25	55.6%	20	44.4%	45
Post	27	79.4%	7	20.6%	34
*Hispanic people					
Pre	16	94.1%	1	5.9%	17
Post	0	0%	0	0%	0
Afro-American (Black) people					
Pre	23	65.7%	12	34.3%	35
post	25	75.8%	8	24.2%	33
Euro-American (White) people					
Pre	30	96.8%	1	3.2%	31
Post	23	92%	2	8%	25

* Program participants of these classifications were in the program for a limited time only. In the post-course survey, participants inquired and were told that they did not have to write words for these two classifications.

Results of post-course Achievement: Self-Evaluation and Course Evaluation

(Respondents = 6 participants)

In this course I have: (Circle One)

1. Improved my reading and/or pronunciation skills.

none	a little	some	a lot
	2	2	2

2. Improved my vocabulary.

none	a little	some	a lot
	2	3	1

3. Improved my writing skills.

none	a little	some	a lot
	1	4	1

4. Learned more about myself.

none	a little	some	a lot
	2	3	1

5. Increased my ability to express myself orally.

none	a little	some	a lot
	1	2	3

6. Increased my ability to express myself in writing.

none	a little	some	a lot
	1	3	2

7. Come to know other people.

none	a little	some	a lot
	1	2	3

8. Changed my attitude about other people.

none	a little	some	a lot
1	3	2	

9. Learned about other cultures, customs and values.

none	a little	some	a lot
	1	4	1

10. Changed my ideas about other cultures, customs and values.

none	a little	some	a lot
	3	3	

11. Learned how other people are like and not like me.

none	a little	some	a lot
	3	2	1

12. Learned how other cultures are like and not like mine.

none	a little	some	a lot
	3	2	1

13. Learned about American poetry.

none	a little	some	a lot
	1	3	2

14. Learned about American music.

none	a little	some	a lot
1	2	2	1

15. Learned about American history.

none	a little	some	a lot
		6	

16. Learned history of other countries.

none	a little	some	a lot
	2	3	1

17. In our class I most enjoyed:
- having opportunity to speak
- writing for home work
- making pottery
- the teacher helping me with English
- the students being open with me
- reading myths
- listening to others tell or read about their cultures and customs
- discussing ideas
- increasing my ability to express myself orally
- telling or reading my personal stories (2)
- listening to others tell or read their personal stories
- reading articles and books
- the trip to the museum
- learning about customs

18. In our class, I least enjoyed:
- listening to others' compositions because I could not understand them
- listening to music
- learning about American music
- classical music
- making pottery

19. I gained the most from this (these) activities.
- writing compositions
- learning about other cultures, customs, and values (2)
- learning not to judge anybody
- learning American history and music and some history of other countries
- reading myths
- reading about the Indians and the White men
- learning new vocabulary and pronunciation
- telling about my culture and learning about the other cultures
- learning together with people of other races and learning about their cultures
- everything
- having the teacher correct my stories

20. I gained the least from this (these) activies.
- listening to others read compositions
- listening to music (2)

Results of pre-course GOALS survey

(Respondents = 13 participants)

Summary of top three priorities rankings

* Total	Goal	Ranks
10	Know about and understand other cultures	#1=2 #2=6 #3=2
8	Improve reading/writing skills	#5=5 #2=3 #3=0
6	Meet and get to know people of other cultural backgrounds	#1=3 #2=2 #3=1
5	Learn more about myself	#1=1 #2=1 #3=3
5	Have people of other cultures understand me and those of my background	#1=3 #2=2 #3=0
3	Know what people of my culture have contributed to U. S. History and development	#1=1 #2=1 #3=1
2	Teach people of other backgrounds about my cultural background	#1=0 #2=1 #3=1
2	Speak English	#1=2 #2=0 #3=0
1	Become more aware of my own cultural background	#1=1 #2=0 #3=0
1	Improve my English for job purposes	#1=0 #2=0 #3=1

*** Total number of times chosen as priority #1, #2 or #3**

Multicultural Studies - Attendance Data

	NAME	HOURS ATTENDED (OF 134)	% ATTENDANCE	REASON FOR ABSENCE
1.	Yvonne Gaston	131	97.8	-
2.	Shueh-Mei Chi	128	95.5	-
3.	Minh Thranh Nguyen	125	93.3	-
4.	Ly Nguyen	122	91.0	-
5.	Durim Peshtani	116	86.6	-
6.	Amuoi Truong	116	86.6	-
7.	Wen-Bao Jiang	102	76.1	unknown
8.	Hung Kim Tran	75	56.0	work
9.	John Wu	48	35.8	moved
10.	Manh Chang	48	35.8	work
11.	Tuyet Van Tran	42	31.3	illness
12.	Thuc Trinh Truong	36	26.9	too difficult
13.	Adam Abalmalka	24	17.9	illness
14.	Thanh Kim Tran	24	17.9	illness
15.	Geraldine McCloud	21	15.7	unhappy w/diversity
16.	Marga Aponte	15	11.2	moved
17.	Zeynab Osman	12	9.0	infant care
18.	Anh Hoang Nguyen	9	6.7	too difficult
19.	Sylvia Fletcher	9	6.7	unhappy w/diversity

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MULTICULTURAL STUDIES

CURRICULUM

PARTNERS FOR ENGLISH AS A SECOND LANGUAGE, INC.

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PARTNERS FOR ENGLISH AS A SECOND LANGUAGE, INC.

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MULTICULTURAL STUDIES CURRICULUM

Project #98-4040 (1993-1994)
Pennsylvania Department of Education
Bureau Of Adult Basic and Literacy Education

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Janice R. Frick
Executive Director/Educational Coordinator/Project Director

June 1994

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INTRODUCTION

The idea of the United States of America as a "melting pot" is inaccurate and misleading. In fact, minority ethnic groups retain their separate identities (co-cultures) and exist side by side with each other and within the dominant culture. As elements of various objective cultures have become more and more a part of the American scene, (as bagels, tacos and egg rolls have become as widely and readily available as hamburgers and Coca-Cola) the tendency to overlook the reality of cultural diversity in our nation is reinforced. The existence of the various subjective cultures, meaning the assumptions, beliefs, attitudes, and values that underlie particular customs and behaviors, is not recognized.

Those of the dominant culture, which in America to date is still the white Anglo-Saxon Protestant culture, may be least able to define their own cultural identity. In fact, most humans of all cultures lack cultural self-awareness. From infancy, as a necessity for survival, we imitate and are conditioned in the ways of our culture. It is natural then to assume that others are exactly as we are. Even when visiting or living in a foreign nation, hopefully seeking and enjoying differences in customs and behaviors, we expect a fundamental human commonality and may be shocked at and unprepared to deal with situations of cross-cultural disharmony and lack of communication. To encounter these types of situations in our own country may be even more shocking and disconcerting, even if we are able to recognize their nature. We are likely, unfortunately, at home or abroad, to avoid discomfort by rejecting persons and withdrawing from situations that we do not understand. To

accept this natural tendency as a solution in the diverse society that is the United States of America would be a grave error with serious negative consequences. Multicultural knowledge and skills must be developed if we are to reach our ideals of social equalitarianism.

Ethnic studies are a necessary and very important part of our efforts toward multiculturalism. Minority groups, including women, need to learn of their groups' roles in and past contributions to our society in order to proceed from a point of knowledge and self-esteem. Furthermore, we need to know and appreciate the roles and contributions of other minority ethnic groups. Knowledge of these and other objective aspects of the various co-cultures is interesting and helpful, but awareness of our own assumptions and values, recognition of diversity among co-cultures in regard to these, and some understanding of, and at least tolerance for, assumptions and values of others are required for successful multicultural communication and interaction.

Developing multiculturalism is not an easy task, but a difficult and complex one. The following curriculum represents a first and incomplete experience which brought about movement in the desired direction. I felt it necessary to first establish a rapport among the participants. We began with simple, non-threatening, personal activities with the goal of getting to know each other. Activities throughout the one hundred thirty-four (134) hour course illustrated both likenesses and differences among participants, ranging from those of an individual nature to those which were deemed to be culturally determined. The time allotted was not sufficient to cover

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The five parts of the curriculum are not to be covered sequentially, but are to be used simultaneously.

While the role of the facilitator is not to be authoritarian or intrusive to the necessary and highly desirable interaction among participants, it is probably of the utmost importance that the facilitator be a model of receptiveness, openness, tolerance and honesty. The facilitator must always be ready and willing to "take the first turn" in presenting a personal story.

Partners for English as a Second Language, Inc.
Multicultural Studies
CURRICULUM - PART ONE - ACTIVITIES AND READINGS

I. THE INDIVIDUAL

A. Introducing Yourself

1. Pass out a 5" x 7" white index card to each participant. Have colored pens in a wide range of colors available for use. Ask participants to choose their favorite (1or2) color(s), write their names as they wish, and to draw a picture. When most have completed the task, ask them to consider why a color is their favorite and what it means for them. After the facilitator has taken the first turn of introducing self by name, explaining why (s)he chose the colors, and what his/her picture means, ask for volunteers and continue through the group. (Class 1)

2. Ask participants to write their self-introductions for homework. (Class 1)
   (Multicultural Studies Stories: Pages 1, 2 & 21)

3. Have participants read their stories. Ask and encourage others to ask questions. (Class 2)
   (Note: Individual participants may be inspired to write by some activities/topics and not by others, even though they may have participated orally.)

4. Facilitator having prepared a chart (Appendix A), fill in information as a class activity. (Class 2)

B. Thoughts and Feelings Diary (Ongoing Activity)

1. Each participant is given or provides a small (3" x 5") notebook. At the beginning, middle, and end of each class, each (including the facilitator) writes thoughts and feelings especially regarding the class and other participants. Participants are invited to (and encouraged by facilitator's example), but not forced to, communicate these to the group.
   (Multicultural Studies Stories: Page 69)

C. Course Orientation (Class 2)

1. Continuum and Word List (Appendix B)
2. Quotations (Appendix C)

D. Tests of Individual Differences

1. Perception (Class 2)
   Ambiguous Lady/ A Message (Appendix D)

2. Learning Styles (Class 3) (Appendix G #1)

3. Extroversion/Introversion (Class 4) (Appendix G #1)
   (Note: 13 and above= quite extroverted; 9 to 12= moderately extroverted; 7 or 8= moderately introverted; 6 and below= quite introverted.)

E. Treasured Object

1. Bring and ask participants to bring a "treasured" or "favorite" object to the next class and to be prepared to tell about it. (e.g.. Where, how and when got it; Value; How felt and feel about it; How would feel if lost, damaged, broken, worn-out; If would return to save in fire, etc.) (Class 5)

2. Facilitator and participants tell about the treasured objects they have brought. Ask and encourage others to ask questions. (Class 6)

3. Ask participants to write about their object for homework. (Class 6)
   (Multicultural Studies Stories: Pages 10-12)

4. Have participants read their stories. (Class 7)
   (Note: If oral activity has been very thorough and extended, you may want to skip the reading. If stories are quite long and/or need basic correction for understanding, you may want to do this before the reading.)

F. "What I Like About People in My Class"

1. The facilitator has prepared copies of a list of positive traits (s)he has perceived in the participants. These are read in class. Discussion of the lead quotation, vocabulary and the concepts of praise and criticism and participants feelings about them are discussed. (Appendix E) (Class 7)
   (Note: Though a similar activity entitled "What I Don't Like..." was planned for a later date, the facilitator decided not to use it within the 130 hour framework of initial class meetings.)

2. Have participants begin a list of sayings, proverbs etc. in their notebooks Encourage contributions throughout future class discussions.

3. Ask participants to write some phrases beginning with "What I like" for homework. These are not restricted to be about fellow participants. (Class 7)
(Multicultural Studies Stories: Pages 3-9)

4. Have participants read their phrases or stories. (Class 8)

G. Birthplace/Hometown/Home

1. Facilitator and each participant identify their birthplace/hometown on wall maps and/or in an atlas. Describe how it was then and how it is now (or at the last time you saw it.) Ask and encourage others to ask questions. (Class 9)

2. Ask participants to write about their hometown or house/home. (Class 9)
(Multicultural Studies Stories: Pages 20-22)

3. Have participants read their stories. Questions and discussion. (Class 10)

II. THE FAMILY

A. Family Tree

1. Facilitor and participants draw a family tree. (A diagram may be given out or simply a sheet of white paper.) Prior to individual activity, discuss vocabulary (such as ancestor, descendents etc.) as well as relationship names, (such as parents, grandparents, etc.) Explain that first concentration will be on self, siblings and prior generations. (Class 11)

2. Facilitator and participants show and tell about their family tree. (Class 11)

3. Bring and ask participants to bring pictures of self, siblings and prior generations and write a story about one or some of these people. (Class 11)
(Multicultural Studies Stories: Pages 14-19)

4. Facilitator and participants show pictures, tell about them and read stories. Questions and discussion. (Class 12)

5. Facilitator prepares and asks participants to prepare questions with " Who and Whose" in relation to stories. (In class or for homework) (Class 12)

6. Ask each other the questions with "Who and Whose". (Class 13)

7. Add younger generation to family tree. Bring and ask participants to bring pictures and write a story about someone younger. (Class 14)
   (Multicultural Studies Stories: pages 23-26)

8. Show pictures, tell about them and read stories about younger generation. Questions and discussion including of changes in the world, society and the younger generation. (Class 15)

B. Musically Speaking, "This Generation" by Penni Gould

1. Discuss picture, read lyrics, listen to and sing song. (Class 15)

III. HOLIDAYS

A. Holidays in the U. S. A., "Contents"

1. Discuss the major American holidays listed. Have each American-born group member (and others if they wish) rank their favorite holidays #1-? and then tell why each is a favorite, what they did as children and how they celebrate now. (Class 16)

2. Ask the American-born (and other) group members to write about their favorite holiday(s) for homework. (Class 16)
   (Multicultural Studies Stories: Page 30)

3. Reading Exercises in Black History, "Martin Luther King, Jr."
   Read, discuss and do exercises. (Class 17)

4. Have native-born class members read their stories of favorite holidays. (Class 17)

5. Mosaics: Celebrations from Around the World, "Kwanzaa"
   Read, discuss and do exercises about this African-American holiday. (Class 18)

B. Holidays in Other Countries

1. Ask the non-native born participants to list and prepare to tell about holidays in their native countries for homework. (Class 19)

2. Have non-native born participants tell about the holidays on their lists. (Class 20)

3. Ask non-native born participants to write of their favorite holiday(s) for homework. (Class 21)
   (Multicultural Studies Stories: Pages 30&31)

4. Have non-native born participants read their stories. Questions and discussion. (Class 22)

5. Mosaics: Celebrations from Around the World, "The Moon Festival"
   a.. Read, discuss and do exercises about this South Asian holiday. (Class 23)

C. **Gift-giving**

1. Discuss customs of gift-giving in regard to all holidays. (Class 24)

D. L. A. Stories, **"From the Border to the Barrio" by Lucia Cervantes**
Read and discuss. (Class 25)

E. **One Holiday**

1. Facilitor tells story of one holiday that (s)he particularly remembers and ask participants to write about one holiday that they particularly remember for homework. (Class 26)
   (Multicultural Studies Stories: Pages 32-35)

2. Have participants read their stories about a particular holiday. Questions and discussion. (Class 27)

F. **A Gift**

1. Facilitator shows and tells about a gift (s)he received that is very meaningful and asks participants to write about a gift they have received or given (and bring it if possible). (Class 28)
   (Multicultural Studies Stories: Pages 28&29)

(Note: The Partners class celebrated the 21st birthday of the youngest student in the class during the above lessons. A gift was given and a cake with candles was provided. Participants sang "Happy Birthday" and a discussion of birthday customs and personal celebrations ensued. Be on the lookout for some event or holiday that your group can celebrate together during this unit.)

2. Have participants read their gift stories. Question and discussion. (Class 29)

IV. THE LIFE CYCLE

A. MARRIAGE

1. Have American-born individuals tell about wedding customs in the U.S.A. Questions and discussion. (Class 29)

2. Ask American-born individuals to write about their own (or others) wedding for homework and bring pictures if possible. (Class 29)

3. Ask non-American born participants to write about wedding customs in their native countries for homework and bring pictures if possible. (Class 29)
   (Multicultural Studies Stories: Pages 36-39)

4. Have participants read wedding stories and show pictures. Questions and discussion. (Class 30)

B. BIRTH

1. Discuss birth customs in U.S.A. and in participants' native countries. (Class 31)

C. L. A. Stories, "Polka-Dot Family" by Michael Haggood

1. Discuss the story and ideas and feelings about intermarriage between nationalities, races, religions etc. Discuss arranged vs. self-chosen marriages. If your marriage was arranged, will this be your plan for your own children in this different culture? (Class 31)

D. LIFE

1. Facilitator tells a story about an unpleasant but educational incident in her/his life and asks participants to write about an incident that shocked but made the person "grow up" or learn an important (difficult) lesson.
   (Multicultural Studies Stories: Pages 44-49) (Class 32)

2. Have participants read stories of personal incidents. Questions and discussion. (Class 33)

E. The String Bracelet, "A Sad Journey" by Sinourn Morn

1. Read and discuss. (Class 34)

F. **Histories**

1. Ask non-American born participants to write brief histories of their native countries for homework. (Class 34)
   (Multicultural Studies Stories: Pages 42&43)

2. Have non-American born participants read their historical stories. Questions and discussion. (Class 35)

3. Facilitator presents a history of the organization providing the course and, if appropriate, of the site of the course. (Class 36)

G. **Religion**

1. Discuss religions of participants. Questions and discussion. (Class 37)

2. Ask any participant with relatively unfamilar religion to write about it for homework. (Class 37)
   (Multicultural Studies Stories: Pages 40&41)

3. Participant(s) read stories of religion (Class 38)

H. DEATH

1. Trials, Tribulations, and Celebrations "Widow Woman" by Langston Hughes I Wanna Be The Kinda Father My Mother Was, "I Wanna Be the Kinda Father My Mother Was", "For Kevin: The Late Speech" and "From Kevin: To My Teacher" by Omanii Abdullah and Kevin Madden

   (a) Read these poems and discuss death, grief, humor, "going on", and death and burial, cremation or other customs in various cultures (religions) represented in group. (Class 37)

I. **True Confessions**

1. Facilitator tells a story about an incident in her/his life about which (s)he feels guilt, remorse, or regret. (Class 38)

2. Participants are asked to tell similiar stories. (Class 38)
   (Note: Every participant had a story to tell. The relating of these seemed to contribute to the increasing closeness of the group. No one chose to write their "confession".)

J. **Teachers**

1. Ask participants to write of a favorite teacher (either from a formal educational setting or not) (Class 39)
   (Multicultural Studies Stories: Page 27)

2. Participants read stories of teacher. Questions and discussion. (Class 40)

K. **Current Events**

1. Be on the lookout for particularly interesting or relevant current events. The first free all racial elections in South Africa occurred during our course.

2. The World History Herald-February 12, 1990, "South Africa Frees Mandela"
   (Multicultural Studies Stories: Page 62)

V. CULTURAL VALUES AND ATTITUDES

A. Cultural and Individual Diversity

1. We and They - Rudyard Kipling (Appendix G #2) (Class 41)

   a. Read the poem
   b. Discuss
      1. How you imagine people in far away places
      2. How you imagined Americans to be before coming and how reality differs.
      3. What you thought about other nationalities (or ethnic groups) before knowing some members and how reality differs
      4. "Strange" foods we have been offered or have heard of
      5. Modern medicine vs. Chinese and natural medicine
      6. Preferences for people like or unlike you

2. Diversity Ranking (Appendix F) (Class 42)

   a. Rank and have participants rank classifications by personal importance.
   b. Discuss each persons choices # 1-5
   c. Describe and have each participant describe a person according to their five choices.

   d. Tell about and have each participant tell about an actual friend (past or present) according to their five choices.

3. Ask participants to write about a friend for homework. (Class 42)
(Multicultural Studies Stories: Page 56)

4. Have participants read stories about friends. Questions and discussion. (Class 43)

B. Cultural Values and Behaviors

1. The Kluckhohn Questionnaire (Appendix G #3) (Class 43)

a. Facilitator and participants evaluate their cultures regarding orientations to time,relationship to nature, human nature, social relations, and form of activity.
b. Group tabulates and discusses answers in regard to value differences.
c. Discussion of if and how individuals' orientations differ from those of their cultures in general.

2. "Expressing Emotions" - Chapter 3 - The Culture Puzzle (Classes 44 +45)

a. Read and perform Cross-Cultural Interaction 3A: Cultural Differences
b. Answer the comprehension questions and discuss the situation.
c. Read and perform Cross-Cultural Interaction 3B
d. Discuss the benefits of explaining your own culture to those who do not seem to understand it.

3. Attitude Contrasts (Appendix G #3) (Classes 46 - 48)

a. Present the 32 contrasting attitudes and have participants place their own position on the scale of 1-5. Discuss each item. Analyze and discuss whether positions are culturally or individually determined.

(Note: A number of topics for discussion arise from this survey. Some which arose in our group were: war, science, education, pets, the Chinese Zodiac* and astrology, materialism, etc.)

* (Appendix G #4)

4. Faux Pas with "the best intentions" (Class 49)

a. Facilitator reads aloud a story of an American couple's culturally disastrous visit to a Moroccan family's home. (Appendix G #2)
b. Discuss "offenses" to you or those of your culture by those of other cultures.
c. Discuss situations where you have felt uncomfortable and confused in dealing with people of another culture.

5. "Exchanging Cultural Viewpoints" - Chapter 13 - The Culture Puzzle (Classes 50 + 51)
   a. Read and discuss the introduction.
   b. Read and perform Cross-Cultural Interaction 13A: Cultural Differences.
   c. Answer the comprehension questions and discuss the situation.
   d. Read and perform Cross-Cultural Interaction 13B.
   e. Discuss ways to halt miscommunication and explain cultural points of view.

6. Cultural Values Survey (Appendix G #5) (Classes 52 - 54)

   a. Each group member marks one of the two contrasting statements according to his personal view.
   b. Each participant in turn explains his viewpoint.
   c. The group devises a general or specific situation in which two people with the contrasting viewpoints would act differently.

   (Note: I found it best to go through the 19 items one by one in relation to the above 3 steps)

VI. END COURSE

A. Ask participants to write what they have learned in the course for homework. (Class 53)
   (Multicultural Studies Stories: Pages 67&68)

B. Have participants read their stories and others speak of what they have learned. (Class 54)

C. LUNCHEON (Extracurricular)
   Facilitator and participants bring their favorite foods which also represent their own culture or co-culture.

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CURRICULUM - PART TWO - U. S. HISTORY (1492-1814)

I. World Map/Globe/Atlas Study (Class 3)

A. Review the continents
B. Identify the northern route from Asia to North America (across the Bering Strait) which is thought to have been the path of the Native Americans.
C. Identify Portugal, Spain, England and Italy.
D. Identify West Africa

(Note: "Treasured object" - Dogon Statue from Mali, West Africa. Encourage participants to continue to bring in objects from their cultures or travels.)

II. Introduction (Appendix H) (Class 4)

III. #1 & 2: - True or False questions (Appendix I) (Class 4)

IV. Moments in American History: Risking it All, "Amerigo Vespucci"

A. Read and discuss the story. (Class 5+6)
B. Give out comprehension questions for homework. (Appendix J) (Class 6)
C. Go over the homework. (Class 7)

V. #3 - 6: - True or False questions. (Class 8)

VI. The Cradle board's Story (Appendix K) (Class 8)

VII. Moments in American History: Risking it All, "Pocahontas"

A. Read and discuss the story. (Classes 9+10)
B. Give out comprehension questions for homework. (Appendix L) (Class 11)
C. Go over the homework. (Class 12)

VIII. #7 - 11: - True or False questions. (Class 14)

IX. Voices From World History, "Africa South of the Sahara" and "Africa Remembered" (Classes 14 -16)

X. #12 - 18: - True or False questions. (Class 20)

XI. Moments in American History: Risking it All, "King Philip"

A. Read and discuss the story. (Classes 20 +21)
B. Give out comprehension questions for homework. (Appendix M) (Class 21)
C. Go over the homework. (Class 22)

XII. #19 - 22: - True or False questions. (Class 25)

XIII. Voices From American History, "A Land of Opportunity" (Classes 25-27)

XIV. #23: - True or False questions. (Class 30)

XV. Moments in American History: Rebellion's Song, "Phillis Wheatly"

A. Read and discuss the story. (Classes 30 +31)
B. Give out comprehension questions for homework. (Appendix N) (Class 31)
C. Go over the homework. (Class 32)

XVI. #24 - 26: - True or False questions. (Class 35)

XVII. Moments in American History: Rebellion's Song, "Abigail Adams"

A. Read and discuss the story. (Classes 35 +36)
B. Give out comprehension questions for homework. (Appendix O) (Class 36)
C. Go over the homework. (Class 37)

XVIII. #27 - 31: - True or False questions (Class 40)

XIX. Voices From American History, "Colonial Soldier" (Classes 40 +41)

XX. #32 - 43: - True or False questions (Class 44)

XXI. Moments in American History: Creative Days, "Benjamin Banneker"

A. Read and discuss the story. (Classes 44-46)
B. Give out comprehension questions for homework. (Appendix P) (Class 46)
C. Go over the homework. (Class 47)

XXII. #44 - 51: True or False questions. (Class 50)

XXIII. Voices From Our Country, "Chief Seattle Speaks" and "Slaves' New Year's Day" (Classes 50-54)

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CURRICULUM - PART THREE - MYTHS

I. **Definitions** (Class 12)

A. Myths - Stories passed down orally from generation to generation from ancient times.
   1. Creation myths - tell of the creation of the world, the universe or humans.
   2. Explanatory myths - explain how natural phenomena came to be.
   3. Hero myths - provide models of human behavior.

II. **African**

A. The Theft of Fire - explanatory myth - Central Africa - Bambuti people - (World Myths) (Music on cassette tape) (Classes 12-14)

B. "Nana Miriam" - hero myth - Niger - (Tales from Around the World) (Classes 17 +18)

III. **Greek**

A. "Midas and The Golden Touch" - explanatory myth - Greece - (Spotlight on Literature Collection) (Class 19)

IV. **Mexican**

A. "The Flood" - explanatory myth - Mexico - (Beyond the Hidden Door) (Classes 22 +23)

V. **Native American**

A. The Navajo Story of Creation - creation myth - Southwest North America - (World Myths) (Music on cassette tape) (Classes 24 -26)

B. "The Buffalo Go" - explanatory myth - North America - Kiowa - (American Indian Myths and Legends) (Class 27)

C. "The Ways of Our Grandmother" - mixed - North America - (Mosaics: Folktales from Around the World) (Classes 28 +29)

VI. South Asian

A. The Creation of the Universe - creation myth - China - (World Myths) (Music on cassette tape) (Classes 32-34)

B. "The Mountain God and The River God" - explanatory myth - Vietnam - (Stories We Brought with Us) (Class 37)

C. "The Story of Brave Kong" - hero myth - Cambodia - (Bridge Across Asia) (Classes 38 +39)

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CURRICULUM - PART FOUR - POETRY

INTRODUCTION: (Appendix Q) (Class 17)

I. For Everything There Is A Season - Ecclesiastes (Class 14)

II. I'm Nobody - Who Are You? ; A Word; Precious Words - Emily Dickinson (Class 17)

III. Richard Cory - Edward Arlington Robinson (Class 19)

IV. The Courage That My Mother Had - Edna St. Vincent Millay (Class 22)

V.	The Hangman at Home	-	Carl Sandburg	(Class 24)
VI.	The Secret Heart	-	Robert Tristram Coffin	(Class 27)
VII.	The Road Not Taken	-	Robert Frost	(Class 28)
VIII.	Harlem; Dreams	-	Langston Hughes	(Class 32)
IX.	Lineage	-	Margaret Walker	(Class 34)
X.	Ride a Wild Horse	-	Hannah Kahn	(Class 37)
XI.	Alone	-	Maya Angelou	(Class 39)
XII.	About Crows	-	John Ciardi	(Class 41)
XIII.	Traveler's Advisory	-	Sharon M. Van Sluys	(Class 42)
XIV.	Invitation	-	Diane Swan	(Class 43)
XV.	Night Way	-	Navajo Prayer	(Class 12)
XVI.	Trees (Haiku)	-	Janice Frick	(Class 47)

(17 Syllables in 3 lines of 5-7-5)

I - XII from Spotlight on Literature Collection 1-8; Random House; 1988

XIII + XIV from Ms. Magazine (1993)

XV from Southwest Indian Foundation; 1991

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CURRICULUM - PART FIVE - MUSIC AND ART

I. **Classical Music** (Classes 2 - 8)

A. Wolfgang A. Mozart - "Eine kleine Nachtmusik in G Major"

B. Ludwig Van Beethoven - "Symphony No.5 in C Minor, Opus 67 (Conclusion)"

C. Johann Christian Bach - "Symphony No. 1 in D Major".

D. The World's Favorite Piano Music - Van Cliburn

II. **Sacred Songs**, "Amazing Grace" - Jessye Norman, Soprano - Ambrosian Singers.

A. Biography from cassette tape by David Laird

III. **Popular Selections** (Classes 10 - 15)

A. "Where Did Our Love Go?" - Diana Ross and the Supremes
1. Biography - Famous People Stories - Reading Level 5.0

B. "They Can't Take That Away From Me" - Frank Sinatra and Natalie Cole

C. "Everything" - Barbra Streisand
1. Discussion - greed or exuberance

IV. **Country** (Classes 16 - 20)

A. "Eagle When She Flies" and "Silver and Gold" - Dolly Parton

V. **Gospel** (Classes 21 - 25)

A. "Grace" by James Cleveland - Roberta Martin Singers
1. Biography of Roberta Martin (from radio broadcast information)

B. "Yes, God Is Real" by Kenneth Morris - Mahalia Jackson

VI. **Blues** (Classes 26 - 28)

A. "The One Thing" - Dalton Reid

VII. **Jazz** (Classes 30 - 40)

A. Background - Summarized from Compton's Interactive Encyclopedia

B. "Take the 'A' Train" - Lionel Hampton, vibes with Bobby Scott, piano; Joe Beck, guitar; Grady Tate, drums; Bob Cranshaw, bass.
1. Biography - Summarized from The 101 Best Jazz Albums

C. "Over the Rainbow" - Benny Carter, alto saxophone with Herb Geller, alto sax; Jimmy Heath, Frank Weis, tenor saxes; Joe Temperley, baritone sax; Richard Wyands, piano; Milt Hinton, bass; Ronnie Bedford,drums.

VIII. **Traditional Music** (Class 45)

A. Participant, Ly Nguyen, plays and explains primitive Vietnamese string instrument which has all parts made from common natural materials. (Cassette recording of group playing).

IX. **Pottery** (Extracurricular)

A. Each participant makes a ceramic pot. Teacher - Mr. Alanzo Baker - Ridgeway Recreation Center volunteer.

X. **The Philadelphia Museum of Art**

A. Introduction to the Philadelphia Museum of Art. (Classes 45 - 50)

B. Trip to the museum (Extracurricular)

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Appendices To Curriculum

Part One:

A. Class Chart
B. Continuum and Word List
C. Quotations
D. Perception - Individual Differences
E. What I Like About People in My Class
F. Diversity Ranking
G. Miscellaneous Sources

Part Two:

H. Introduction
I. True or False (Questions 1-51)
J. Comprehension Questions - "Amerigo Vespucci"
K. The Cradleboard's Story
L. Comprehension Questions - "Pocahontas"
M. Comprehension Questions - "King Philip"
N. Comprehension Questions - "Phillis Wheatly"
O. Comprehension Questions - "Abigail Adams"
P. Comprehension Questions - "Benjamin Banneker"

Part Four:

Q. Poetry Terminology

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MY CLASS

Name	To Be Called	Favorite Color	Meaning	Picture	Meaning

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Individual -------> Familial -------> Cultural (Class) -------> Human

WORD LIST

interpersonal	----	between two or more people
communication	----	the giving and receiving of a message
diversity	----	all the differences in people
belief	----	what you <u>think</u> is true
value	----	what you <u>think</u> are the best beliefs
attitude	----	the way you <u>learn</u> to act based on your beliefs and values
culture	----	the knowledge, experience, beliefs, values, attitudes and the material objects of a group of people
intercultural	----	between those of different cultures
dominant culture	----	the culture of the people with the most power in a society
co-culture	----	another culture in a society which is not the dominant culture (Ethnic) (Minority)
ethnocentric	----	believing that your culture is better than all others (Maybe not knowing that there are others)
customs	----	things a group of people usually do

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QUOTATIONS

" All people are the same. It's only their habits that are different."
Confucius

" Human beings draw close to one another by their common nature, but habits and customs keep them apart."
Confucius

" There never were, in the world, two opinions alike, no more than two hairs, or two grains: the most common universal quality is diversity."
Montaigne

" Each of us expects that everyone else is just like us. We expect everyone to behave as we do."
Craig Storti

" If we were friends only with those who acted just like us, we would live all alone."
West African Proverb

" ..... You can not see things until you know roughly what they are."
C. S. Lewis

Multicultural Studies
Perception - Individual Differences

Ambiguous Lady / A Message

Objective: To illustrate that we unconsciously select what we see and do not shift easily.

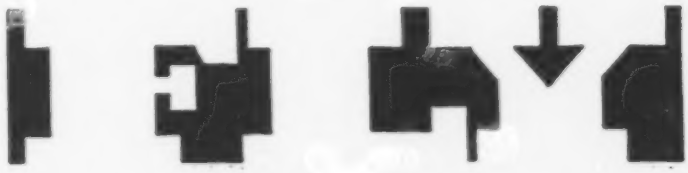
Time: 15 minutes

Procedure:
1. Pass out the pictures to each participant. Give 5 minutes for all to reach perceptions (give additional time for writing if necessary).
2. Elicit oral descriptions.
3. Have all see the contrary perceptions.
4. Discuss feelings of not being able to see what others have seen.
5. Check to see if our group confirms the study of age correlation i.e.. (young people see young woman).
6. Discuss quotation: ... " you can not see things until you know roughly what they are." (C. S. Lewis)

Adapted from "Ambiguous Lady"; Multicultural Education - A Cross Cultural Training Approach
Margaret D. Pusch, Editor; Intercultural Press, Inc.

What do you see?

What is the message?



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" If you don't have anything good to say, don't say anything at all."

WHAT I LIKE
(About People In My Class)
(Praise)

1. What I like about Yvonne is her loyalty and her direct honesty. (very American)
2. What I like about Thanh is her enthusiasm.
3. What I like about Kim is her traditional values and properness.
4. What I like about John is his earnestness.
5. What I like about Durim is his awareness. (alertness)
6. What I like about Ly is his sense of humor. (I think?) (agreeableness)
7. What I like about Chi is her compassion.
8. What I like about Marga is her interest in many,many things and ideas.
9. What I like about Minh is his seriousness and self-confidence. (I think?)
10. What I like about Tuyet is her smile.
11. What I like about Wen-Bao is his seeking and hopefulness.
12. What I like (admire) about Thuc Trinh is her motivation.
13. What I like about Amuoi is her eagerness to learn and improve herself.
14. What I like about Manh is his attentiveness and interest in other people.
15. What I like about Adam is his readiness and willingness to help others.
16. What I like about myself is my diligence. (hard-working)

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Diversity Ranking - Multicultural Studies

Name: _____

Following are thirteen (13) classifications which represent ways that people can be alike or different. Which are the most important in interpersonal relationships? Number the most important from 1 to 5.

☐ Gender (Male or Female) ☐ Type of Family

☐ Age ☐ Race ☐ Nationality/Ethnicity

☐ Region (North, South, East, West etc. of the country)

☐ Religion or Beliefs ☐ Educational Background

☐ Occupation or Job ☐ Social Group

☐ Economic Level ☐ Physiological/Physical

☐ Sexual Orientation (Homosexual, Bisexual, Heterosexual)

☐ Other _____

You must spend several weeks with one (1) other person. Using your five choices, that person would be: (Assume a common language)

_____ _____ _____

_____ _____

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1. From Breaking the Language Barrier; H. Douglas Brown, 1991
   Appendix (".... welcome to copy the tests ... for personal use.")
   Test 4 (Learning Styles)
   Test 1 (Extroversion/Introversion)

2. From The Art of Crossing Cultures; Craig Storti, 1990
   We and They; page 91
   Moroccan Family visit; pages 24-26

3. From Beyond Experience: The Experiential Approach to Cross-Cultural Education;
   Theodore Gochenour, Editor; 1993
   Pages 156 - 161

4. From Bridge Across Asia; Penny Cameron; 1993
   "The Animals of the Chinese Zodiac"; pages 49-54

5. Adapted from Working With People From Diverse Backgrounds: Some Tips For Relating; Carmen Colin and Diane Johns; 1990
   "Diversity Awareness Inventory"

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INTRODUCTION TO:
UNITED STATES HISTORY
1492 - 1814

To the Participants:

In this unit, you will not read about the powerful white males whose names you already know from past study. Instead you will read about events which are little known and people, ordinary or extraordinary, who also played a major role in the early history of the United States.

Partners Multicultural Studies

A HISTORY OF MULTICULTURAL AMERICA (1492-1814)
TRUE OR FALSE

1. The first people to live in the Americas came from Asia. ☐
2. They came at least 9,000 years before Columbus. ☐
3. There were once between 50 and 100 million of these Native Americans. ☐
4. Some Native American peoples had highly developed cities and societies. ☐
5. Early European settlements survived only through the help of the Native Americans. ☐
6. Almost half the world's crops today were first grown by Native Americans. ☐
7. In some parts of the United States, Spanish, Native American and African people intermarried and prospered in freedom. ☐
8. The first colonial settlement was of Native Americans and Africans in North Carolina in 1526. ☐
9. Despite overwhelming odds against them, there were over 150 revolts on slave ships from Africa bound for the American Colonies. ☐
10. Some ships were captured by the revolting Africans and returned to Africa. ☐
11. By 1600 there were about 90,000 African slaves in the American Colonies. ☐
12. One of every 10 captured African slaves escaped to freedom. ☐
13. One of the first North American explorers was an African (slave) who went west from Florida and who alone reached Arizona and New Mexico. ☐
14. The city of Los Angeles, California was founded in 1781 by 44 people (26 Afro-Americans, 16 Native Americans-Africans and 2 Europeans). ☐

(1492-1814)

15. Many Native Americans were made slaves by the Europeans in the late 17th and early 18th centuries. ☐

16. Africans were welcomed into Native American societies. ☐

17. Though east coast governors made major Native American tribes promise to return fugitive slaves, not one was ever returned. ☐

18. In an attempt to destroy the unity of Native Americans and Africans, Native American slavery was stopped before 1776. ☐

19. Many European settlers were against the exploitation and destruction of Native Americans and the slavery of Africans. ☐

20. All or mostly English people came to the 13 British Colonies before 1776. ☐

21. In the 1st U.S. Census (1790), only 49% of the people had English ancestors. ☐

22. More than half of Europeans who came to British America came as 7- year indentured servants. ☐

23. Phillis Wheatley, an Afro-American, was the second woman to have her poetry published in America (1773). ☐

24. Euro-Americans fought for freedom from British rule while every fifth American was in chains. ☐

25. A black Natick Indian named Crispus Attucks was the first American to die for independence at the "Boston Massacre" in 1770. ☐

26. As early as 1774, Abigail Adams, wife of the second American President, believed in the abolishment of slavery. ☐

27. In his 1st draft of the Declaration of Independence, Thomas Jefferson denounced slavery. ☐

28. The signers of the Declaration of Independence were all of English descent. ☐

29. Between 1776 and 1783 about 100,000 escaped from slavery. ☐

30. Most of the soldiers in the American Revolution were of English descent. ☐

31. About 8,000 African Americans served in George Washington's army and John Paul Jones' navy. ☐

32. No women took part in the American Revolution. ☐

33. 700 black Haitian soldiers helped keep the British from taking Savannah, Georgia. ☐

34. Until 1826, only Christians could vote or hold office in Pennsylvania. ☐

35. The U.S. Constitution granted neither citizenship nor protection to Native Americans or Africans. ☐

36. The U.S. Constitution called for the end of the slave trade in 20 years. ☐

37. In 1787, slavery was banned in the Ohio valley. ☐

38. In 1808, slave trade was banned by the Congress of the United States. ☐

39. After the revolution, women continued to be wards of their husbands or fathers. ☐

40. In 1789, the Bill of Rights corrected some of the flaws of the original U.S. Consitution. ☐

41. Morocco's Mohammed III was the first foreign head of state to recognize the independence of the United States. ☐

42. In 1791, Africans in Haiti overthrew French rule and became independent. ☐

43. After the American Revolution, African slaves in the United States staged revolts for freedom and African men campaigned for the right to vote. ☐

(1492-1814)

44. The success of the (North) American Revolution inspired many in South America to seek freedom from European colonization. ☐

45. Vicente Guerrero, a black Indian, became the president of Mexico (1829) and ended slavery there. ☐

46. New Jersey was the final northern state to free all slaves in 1804. ☐

47. After the purchase of the Louisiana Territory, an African-American named York and a Native American womam named Sacajewea were the first to explore the new territory as equal partners with Lewis and Clark. ☐

48. In the early 1800's, Native Americans continued to try to keep their lands and freedom. ☐

49. As the British attempted to retake the United States in the war of 1812, African Americans joined in the efforts to protect PhilaJelphia as well as other areas. ☐

50. African slaves, Jewish pirates, Choctaw Indians, free people of color, and Haitians helped Andrew Jackson prevent the British from retaking the city of New Orleans. ☐

51. The War of 1812 also marked the breaking of Native American power. ☐

Answer Key: # 20, 28 & 30 = F
All others = T

***These questions were written by the Project Director/Developer based on A History of Multicultural America: Exploration to the War of 1812 (1492-1814)**

Partners for English as a Second Language, Inc.
Multicultural Studies

Amerigo Vespucci

Comprehension Questions

1. In what relationship was Amerigo Vespucci to Christopher Columbus?

_____

2. What did Amerigo's nephew call the Atlantic Ocean?

_____

3. According to the story, how far did Columbus say that Asia was to the west of Europe?

_____

4. Did this agree with the astronomical predictions of Amerigo Vespucci and other scholars?

_____

5. Why did Amerigo Vespucci arrange a westward voyage for himself across the Atlantic Ocean? _____

_____

6. What land did Vespucci's ships finally see?

_____

7. Describe this place, where they were unable to land.

_____

8. Did the sailors see anything like Asia as they traveled 1000 miles down the coastline?

_____

9. What did Vespucci believe that they had discovered?

_____

10. How did Amerigo Vespucci's first name become associated with the newly discovered continents? _____

_____

THE CRADLEBOARD'S STORY

Appendix K

We we we Tabobandung
We we we Waubun-anung
Swinging now, He Who Sees Far
Swinging now, The Morning Star

How often I heard that lullaby. Once, long ago, part of me was a tree that danced in the wind. Part of me was a deer which lifted its head to smell the spring coming across the land. Then, when I was changed and shaped into a cradleboard, I held a sacred little one — the promise of a life just beginning.

Whether it was a girl with a name such as Waubun-anung, "The Morning Star," or a boy with a name like Tabobandung, "He Who Sees Far," I held that child safe, wrapped in the skin of the deer, held in place by a belt beaded with blue and yellow and red, colors of the rainbow sky. From the four directions the winds came to make my bells (hung from a string of beads) sing above the child's head. And, just as I held that child, a mother held me. She placed me on her back and I traveled far.

Sometimes she carried me as she and her husband and family moved with the seasons, going from the spring woods where the maple syrup was gathered, to the lakes and streams where the fish would be caught. In the seasons of corn planting and hoeing she hung me from the branch of a tree as she worked in the corn fields and the wind helped me dance, helped me rock the child to sleep. In the winter time, after the season of the hunting of the deer, I would be propped near the fire to warm the child, while the old ones told stories. Wherever the grown-ups went, I went, too, carrying my precious burden, for the little ones were always kept close to their parents and the elders, from the time of their birth a part of the circle of the life of the people.

I rest now on a high shelf, seen only by those who happen to look up towards a ceiling that shuts out the sky, windowless walls that shut out the light...shut out the sounds of the laughter of children...shut out the sounds of the great circle of life. All around me in narrow trays, where no winds blow, lie other objects crafted by the hands of people long ago. There are toys and tools, baskets and bowls, carved stone and bone, boats and bright garments. Like me, they have too long been held only by silence.

A different day, though, may be coming. Here in the East a new child is waking. The wind of life, the breath all humans share, may come again and make my bells sing with a living wind. If your eyes touch me now, if your ears hear my words then remember this song of mine is one of a new world we can share.

by Joseph Bruchac
(Abenaki)

Author's Notes

The opening of this piece is an adaption of a Chippewa lullaby sung to the children of the various Algonquin nations.

"We we we we" is drawn from the Chippewa word for "swinging." Cradleboards were often hung from the branches of trees and rocked by the wind. This is the origin of the song, "Rock-a-bye Baby in the Tree Top," which was translated from a lullaby of the Wampanoag people of New England in the 17th century. Few people today know why that baby was in that tree or the consequences should the cradle (board) fall. In fact, the cradleboard would have protected that child from injury with such devices as a splint hoop over the child's head, the padding of moss or shredded bark, the leather covering and strips to hold the child securely, and the firm wooded back on the cradleboard.

Joseph Bruchac's poems, articles and stories have appeared in many publications, from *Akwesasne Notes* and *American Poetry Review* to *National Geographic* and *Parabola*. As a professional storyteller he has performed in Europe and throughout the United States.

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Multicultural Studies

Pocahontas

Comprehension Questions

1. What did Chief Powhatan warn his people to do?

_____

2. What did his daughter, Pocahontas think she could learn by looking into someones eyes?

_____

3. What did she learn about Captain John Smith?

_____

4. Why didn't Pocahontas tell her father?

_____

5. Were the Algonguins and the white men getting along?

_____

6. Why did the Algonguin warriors capture Captain John Smith and plan to execute him?

_____

7. What did Pocahontas do?

_____

8. Of what ancient law did Nantakas remind his father Powhatan?

_____

9. What did Pocahontas have to offer as a guarantee?

_____

10. What reason did Pocahontas give for her behavior?

_____

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King Philip

Comprehension Questions

1. For how long did the English keep their peace treaty with the Wampanoags?

2. How had the English friends become enemies to the Wampanoags?

3. What did King Philip decide to do?

4. Did King Philip's uncle agree with him? Why?

5. At first, who was winning the war?

6. How did the English change their tactics?

7. What was the "final blow" for King Philip?

8. How was the enemy able to find and kill King Philip?

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Phillis Wheatley
Comprehension Questions

1. How did Phillis Wheatley come to America?

2. How old was this young girl?

3. What did she miss?

4. What was Phillis' training to be?

5. What did Phillis study and learn?

6. Why did the Wheatleys encourage Phillis to write poetry?

7. What did other people think of her?

8. Why was Phillis dissatisfied and unhappy?

9. Why did Phillis go by ship to England?

10. What did the Wheatleys give her as a "going-away" present?

_____

11. Did Phillis become a famous poet?

_____

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Abigail Adams
Comprehension Questions

1. What did Abigail Adams do when her husband John was away from home?

2. What did she think about slavery?

3. Did she support American independence from the British?

4. What did Abigail think about women?

5. What did Abigail make in June 1775?

6. Did Abigail flee from Boston after the battle was lost?

7. What did she do instead of fleeing?

8. What did Abigail advise her husband in regard to the new government?

9. What did her husband think about her farming skill?

10. What offices did her husband John later hold?

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Benjamin Banneker
Comprehension Questions

1. What did Benjamin Banneker notice about the night sky?

2. Was Benjamin a slave?

3. What did he have to do every day in his boyhood?

4. To what kind of school did he go?

5. What was his favorite subject?

6. What did he want to learn?

7. How did he learn this subject and many others not taught in his school?

8. Why did Benjamin have to quit school?

9. What did Benjamin do when his father died?

10. How did he come to feel?

11. What did he then do?

12. How did Benjamin learn to make a clock?

13. What was distinctive about his clock?

14. What did Benjamin do in 1783?

Why?

15. What art did he then teach himself?

16. What did Benjamin Banneker help to build?

17. What did he publish for ten years?

Partners for English as a Second Language, Inc
Multicultural Studies

POETRY is a special use of language. A poem is meant to be heard - like a song.

alliteration - the repetition of consonant sounds (eg. Fred found Felix after five o'clock)

couplet - a 2-line verse with each line about the same length and usually with an end rhyme. (eg. The Secret Heart)

figurative language - descriptive language which is not meant to be taken literally. (eg. It rained cats and dogs) Includes metaphors, similes and personifications

imagery - the picture which a poem creates in the mind.

irony - when something happens which is not expected. (eg. Richard Cory)

lyric poem - one that has the form and sound of a song. Words and sounds are often repeated. Lyric poems are usually about feelings and/or ideas and do not tell a story. (eg. For Everything There Is A Season)

metaphor - a comparison that does not use the words "like" or "as" (eg. The Secret Heart)

onomatopoeia - words copy the sounds of the things they name (eg. bang, boom, hiss)

personification - when human traits are given to non-human things (eg. Alone)

simile - a comparison that uses the words "like" or "as" (eg. The Courage That My Mother Had)

rhyme - the repetition of similar sounds.

stanza - a group of lines that go together.

symbol - something that represents (stands for) something else. (eg. Ride a Wild Horse)

theme - the main idea

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MULTICULTURAL STUDIES

STORIES 故事

個人的

personal

長輩

elder

詩

home

家人

family member

學習

learning

信仰

belief

逆境

difficulty

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MULTICULTURAL STUDIES

A Booklet of Participant's Writings

Project #98-4040 (1993-1994)
Pennsylvania Department of Education
Bureau Of Adult Basic and Literacy Education

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Janice R. Frick
Executive Director/Educational Coordinator/Project Director

June 1994

INTRODUCTION

The following stories were written between April and June 1994 by participants in the Partners Multicultural Studies Project. Some of the stories were inspired by class activities, readings, and/or discussions and were told to the class prior to the writing, while others were written first and then read or told to the class. Some topics were, specifically or generally suggested by the class facilitator, while others were self-initiated.

Class participants were, on the whole, highly motivated to share their stories verbally and also to produce their stories in writing. Fellow participants were extremely interested in each others stories and generally asked many questions to gain understanding and further information.

As class facilitator, I was very pleased with the forthrightness of and interaction among the participants from various cultures and gratified to receive such fine written stories and poems. It is our hope that readers can appreciate the stories (even without personally knowing the authors) and be inspired to produce their own stories of a similar nature.

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MY FAVORITE COLOR

HSUEH-MEI CHI

My favorite color is light blue. Light blue looks like the sky. Every time I see this color, it makes me think of the blue sky. I think that if people had open hearts, like the sky, they could tolerate many things and could possess happy lives.

Not only do I want people to be like the sky, but also little birds like it too. The bird can fly in the sky easily. The sky is a symbol of freedom. I am a person who pursues freedom. Therefore, I like the sky very much. Besides, the sky usually changes all the time. Sometimes it will change according to the different weather, sometimes it will become beautiful because of the sunrise or sunset. In short I like light blue best of all colors.

WEN BAO JIANG

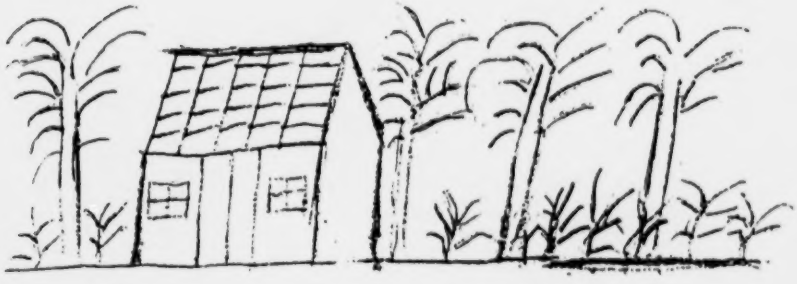
I like green because the color is Spring and new life; is youth and activity; is freedom and peace.

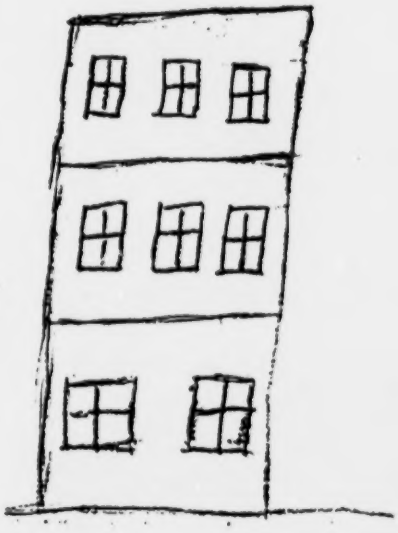
I am Chinese. I think my country needs more of the color green.

JOHN WU

Everything can't be perfect. I remember 45 years ago when Taiwan's economy was not very good, except in the big cities. In the countryside, there was a very poor living -- the worst. Although it was poor, there was lots of green about. People were more helpful than now and it was very quiet -- different from today.

Today, although it's a rich country, we hardly see green. There's lots of noise. People can't help like before.





MY FAVORITE COLORS

LY NGUYEN

My name is Ly Nguyen. Nguyen is my family name . Ly is my first name. People call me Ly .

My picture was drawn with green and gray. I didn't have any reason for these colors. My picture shows one potted plant, because I like to put potted plants in the house. My picture also shows a house with a dog, a chicken, banana trees and crops behind the house. It is the view of the country-side in Vietnam where I had been living from the time I left the concentration camp until I moved to the United States.

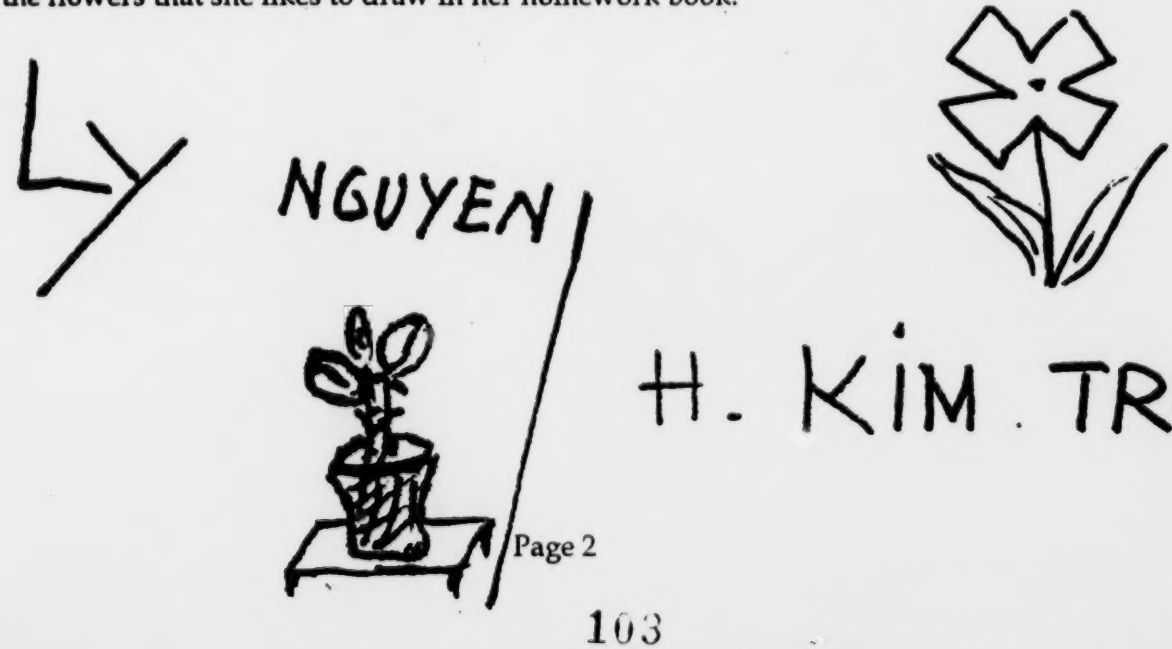
In my new life here, I have been doing a lot of thinking, a lot of struggling and also a lot of interesting things. I left everything behind me, but sometimes I remember the house, the place where my family lived which was full of grief until we settled in the United States.

The picture told how my family lived in the country under the control of the communists. That is why I drew it.

HUNG KIM TRAN

My name is H. Kim Tran. H stands for Hung, my first name. In my country everybody called me Kim Hung. I liked the way they called me that. But in the US everybody calls me Kim. So I write my name H. Kim Tran.

My favorite colors are black and yellow but I used pink to write my name and draw this flower because my daughter's favorite color is pink and this flower is one of the flowers that she likes to draw in her homework book.



WHAT I LIKE

AMUOI TRUONG

1. What I liked about my mom was that she was a nice woman, had a good smile, was in good health and gave good help to anybody.

2. What I like about my father is that he has good health and works hard.

3. What I like about the school is that I have to learn English, meet a lot of people and learn many new things.

4. What I like about Giovanna Rick is that she is a good teacher, friendly, kind and like my mom.

5. What I like about America is that it's a bigger country than my country, higher than mine, nice and I learn about American customs, life and a second language.

YVONNE GASTON

1. What I like about this class is that it is a learning experience.

2. What I like about Ms. Frick is that she is interested in her class.

3. What I like about Chi is that she is a very friendly person.

4. What I like about Kim is that she is a very nice person.

5. What I like about Minh is that she is a sweet child.

DURIM PESHTANI

1. What I like about my sister is her interest in school and studying in general.

2. What I like about you, mostly, is your honesty that you share with people.

3. What I like about countries is the nature and the lifestyle.

4. What I like about him is his personality and also his appearance.

5. What I like about that student is his behavior.

WHAT I LIKE
(ABOUT MY CLASS)

What I like about my class is it's warmth, harmony and vigor.

What I like about my teacher Miss Janice is her motivation, encouragement and concern.

What I like about my classmates is their friendship, helpfulness and high spirits.

MINH THANH NGUYEN

WHAT I LIKE
(ABOUT MY SCHOOL)

Being a new resident in the United States of America, everyday I have to go to school to learn more English. Some of my neighbors laugh at me. They tell me that I'd better stay at home and do something else. Learning is for the young, not the old. I'm too old for school. I don't like them at all because I'm very fond of my school. I think it is better to get a little than to get nothing. Besides, I have a good time at school. I can get in touch with my classmates, my teacher and so many other things. I will get used to the activities in the United States of America. My liking for my school is as follows:

My school: It's located near the center of the city. It's area is over 800 square meters. Though it has a large area within a huge building, it looks uninhabited. Before the day I first attended the school, I had never walked around this area, especially at night. I'm always afraid to be killed or robbed.

Two months ago, I became a student in this school. I come here everyday. Although it looked dangerous at first, it has turned out to be a fine area. The backyard is a playground for children, covered with century-old trees. These trees shade the whole school. I can enjoy the fresh air in spring and summer. I often come here early to review my lessons. At weekend, if I have spare time, I bring my children to it's playground till late evening. In spite of being located near the center of the city, it always remains tranquil.

The activities of my school: It's a poor school for poor people. It doesn't have modern comfort, but it's comfortable enough for the staff, the teachers and the students. Almost everything in this school is old. A few rooms are dripping. A corner near the hallway can be a class. I think there aren't enough classrooms for so many students attending the school at this time. Most of the students are refugees. They came here from many countries with different languages and different cultures. They all haven't any property, but a good idealism. They are in class, as a partner, without distinction of race, of age, of social position. They delight in learning and in greeting each other.

The classmates: My classmates consist of many people coming from many countries in the world. The man who sits next to me is Chinese. His name is Wen Bao. He came from the People's Republic of China. Opposite is an American. Her name is Yvonne. The girl sitting near the teacher is Spanish. I don't know her name. We have different cultures but we have the same goal. We are in this class to improve our English. I think it's the first step to rebuild our new lives in the United States of America. Besides, I can learn a lot of good qualities of my classmates. The hard-working, the self-confidence and the hopefulness are the three qualities that I like best.

WHAT I LIKE ABOUT THE UNITED STATES

HSUEH-MEI CHI

What I like about America is it's steady policy, commodious space and liberal society. A steady policy can rid people of fear. The commodious space affords people comfortable lives. A liberal society is full of great vitality.

These are three main reasons which make me like the United States.

JOHN WU

No country is perfect, however, United States is better than any other country. For example, United States has freedom of religion, freedom of speech, right to vote, right to education, right to trial by jury and democratic government. U. S. Government is very reasonable to every person. This is how I feel but I don't know how other people in the class feel.

LY NGUYEN

WHAT I LIKE ABOUT MY NEW HOME

I am happy to have a house now; it is comfortable and everything in the house is in good condition. The neighbors are very friendly. The block is clean. The location is quiet. My house is near the park. I take my daughter to swing there and have a good time in the park when the weather is so hot in the summer.

I am very happy to have some American friends who are very friendly and willing to help my family with anything we need. They are Rev. Halliman, Mr. George Quaker, Mrs. Ethel, Mrs. Joanne Myers and their families. Sometimes they come over to my house and bring something, especially Mr. George Quaker who comes to see my family every Friday night. It is very lucky for us.

At school, I am very interested in the lessons. The Director, Assistant Director and the teachers are very kind and friendly. I have learned a lot of English from them and American culture, etc. I think that only in the United States are there volunteers to teach English, not in other countries. We go to school but we don't have to pay any tuition.

My classmates are very friendly; they are of different ages and different countries. I have learned a lot from them about their cultures and their characteristics.

I am very happy to attend classes with good teachers, a good program and interesting and useful lessons.

MORNING IN MY SECOND COUNTRY

I have been in the United States of America for nearly three and a half years. Being a political refugee, I came here with my family. In the U.S.A., everybody lives and works in peace and especially in freedom.

I don't have any job yet. At my age, finding a job is very difficult in the U.S.A. Besides, I haven't any skills but my experience in the police field. I do hope to get a job which tallies with my ability.

I often get up at daybreak to watch a part of the social activities in the street.

It's a spring morning. The warm sunlight spreads all over the city. My house is located about ten miles from City Hall. Leaning back against the wall, near the open window, I'm very fond of the activities in the street. The traffic is heavy. It forms a queue out of my eyeshot. I think they all go to the office or to the factory located near my house or somewhere else.

Suddenly, I'm feeling down. I don't know whether I can be hired in the Philadelphia Police Department. Now I'm still in good shape for my age. I believe I can take upon myself the responsibility to do any position in the police field.

I successfully passed the written examination for the position of police officer administered October 10, 1992. Now I'm waiting for the subsequent portions of the police selection process. I just have been in the United States of America for three and a half years. I don't have American citizenship yet. Some of my friends told me to be a police officer I have either to wait to be an American citizen or to have a sponsor. Besides, if I want, I can be hired by contract.

Now I am not fluent in the English language. I have to learn more.

Page 8

WHAT I LIKE TO DRINK

I think water and milk are my favorite beverages. I don't know why I like them. I just know that water is the greatest need in my life and milk also contributes to my body. If I am very hungry, I can use a glass of water or a cup of milk without eating. When I drink milk, I like real hot milk. I also drink ice milk coffee when I'm watching TV or playing with my children.

I usually drink iced tea with my dinner. Drinking iced tea is my habit.

TREASURED OBJECT

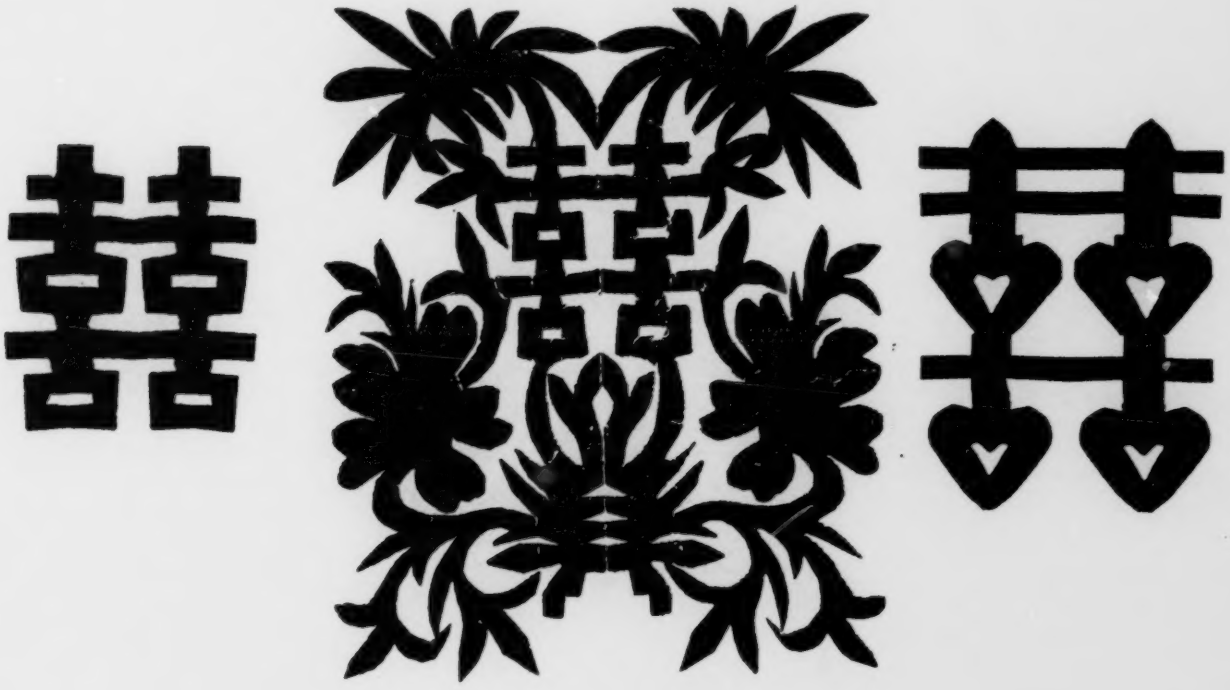
DURIM PESHTANI

When my father passed away, he gave me his pocket-watch which is very expensive and valuable. I keep this watch safe, not only because it is a treasured object, but also because it means a lot to me. This object reminds me of my old relationship and days with my father that never will come back.

The pocket-watch is a very treasured object to me as it was to my father.

AMUOI TRUONG

This ring is from my aunt. When I planned to move to America she told her son-in-law to make me a ring. After my mom died, we moved. She gave me the ring in memory of the day we moved out of our country and not to forget anyone who lived and anything in former times.



HSUEH-MEI CHI

TWO VALUABLE THINGS TO ME

The first valuable thing to me is the Bible. I have had a Bible since I was a child. Though I've since lost it, I bought another one to substitute for it. I remember that many people encouraged me to read it because it contains the mind of God, the state of man and the happiness of believers. I read it to be wise, believe it to be safe and practice it to be holy. It contains light to direct me, food to support me and comfort to cheer me. It gives me strength and hopes when I'm in a difficult situation. I indeed consider that the Bible is the most valuable book to me.

The second thing is Chinese tea. I've drunk Chinese tea for a long time. Not only do I drink it,but also most of my friends and relatives drink it too. Sometimes, to chat over tea with friends is one kind of great enjoyment. I have very many delightful memories concerning drinking tea. For example, every time I call on my grandpa, he invites me to drink tea.

We use a little ceramic kettle to infuse the tea. Each time we just have a little cup of tea so we can drink tea for many hours. If I ate too much greasy food, drinking tea would help me to get rid of the oil and make me feel better. Every other food I can forget but Chinese tea. For me I prefer Chinese tea to every other beverage.

THE COMB

Here is a comb. I made it by myself when I was still in the Communist re-education camp. It's made of aluminum and was for my wife as a reward for her sacrifice. It has become our precious object.. Money cannot buy it.

In 1975, South Vietnam was captured by the Communists. They wanted to get revenge on us because they had received great damage in the former war. They wanted to keep us weak, poor and miserable. The Black Rose campaign had opened for this goal.

During the time I was in prison, the Communist cadres forced my family to move to the new economic zone. My wife had to reside with my parents-in-law. Every three months the Communist cadres came to her house to persuade my wife to remarry. She raised a strong protest. She never allowed herself to be tempted. She always stood up stablely until the day I was released. Her family was imbued with the ideas of Confucius. She often wrote to me that she could lose everything but faith. Now, always, I'm proud about her quality. Though we are in a modern society, the code of Confucius incessantly defines every step of our life. I think real happiness belongs to anyone full of good behavior, kindness and justice.

Just after the political event of 1975, most of the families of members of the former regime were in very bad condition. Within months, millions of them were thrown out of work. They lost their houses and their properties. They were in trouble. They got a lower sum of money than they needed. Every day my wife had to cut down on expenses. She found a temporary job in a weaving mill. She got paid every other week. She didn't have enough money to take care of her very old parents. Besides, she had to save a little money to go to see me once a year. This often took place in the middle of August, before the re-opening of school.

In 1976, she found an extra job in the evening from 8 PM to 10 PM six days a week. She was busy all day long. Every day when she had finished work at her factory, on the way home, she dropped by the market to buy some food, some fruit for her night work. She displayed everything on a small table on the sidewalk in front of an elementary school located on a corner near her house. She sold food, candy and fruit to the people passing by and especially to the Communist cadres who were studying in this school. Most of the cadres hadn't graduated from high school. Some of them had just had first grade. They couldn't read a speech in our native language fluently, though they were of high rank in the Communist Government. At that time, they were obliged to attend school every night.

While I was in the Communist prison, my wife had to cope with a lot of difficulties. Before the political event, I had great authority. I had five girlfriends altogether. My wife was one of them. She was less beautiful than the others. I married her because she had good morality. I didn't make a mistake in our marriage. She is still faithful to me until today.

I had just been married to her for about a half-year when the Republic of Vietnam was defeated. We had expected to have a baby, but we didn't have enough time.

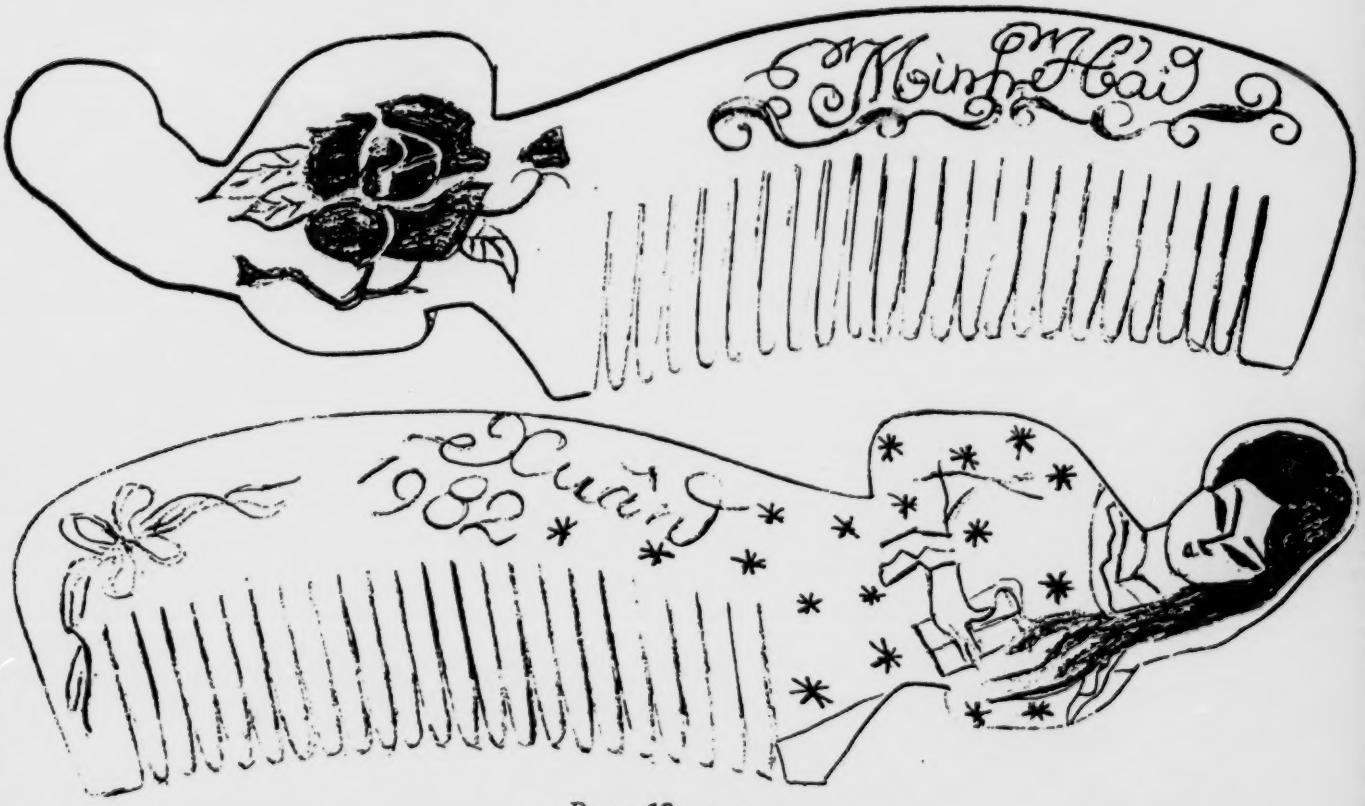
In the re-education camp, I missed her very much. I decided to make something for her as a gift.

One day, after a slave-labor day, on the way back to prison, I picked up a broken frying pan. I said to myself "My wife will have a comb". For five months I spent all my weekends on making the comb. It didn't look like the others we could buy in the market. I made it by myself according to my thoughts and my feelings.

At first I hammered the broken pan so many times it became a plate of aluminum. I drew the figure of a comb on it. I spent a couple of days doing this work. Finally, with a knife, I carved the aluminum plate into my favorite shape. Then I whetted it against a flat stone. It became smooth and bright. With the same knife I made the teeth for the comb. It was an important stage. I had to count the number before making each tooth because every tooth made an allusion to the present life. I thought it was a superstitious custom but I wanted to make a perfect comb.

The human life is composed of four periods; birth, old-age, sickness and death. When I was very young, my grandmother often told me about this idea. At this time, when I made teeth for the comb, I began to count; the first was birth. the second was old-age, the third was sickness, the fourth was death, the fifth was birth, etc. The last tooth had to drop on birth. It was the best. I wanted my wife to use it for luck. The comb was nearly achieved. I began to decorate it. It's handle had the picture of my wife and two roses. My name and hers were on one side. "Spring 1980" was on the other side.

I made this comb by myself for my wife. I wanted to impress deeply on my memory her sacrifice and her faith. Now she doesn't use this comb anymore but both of us always keep it as a precious object of our life.



MINH THANH NGUYEN

MY FAMILY TREE

I was born in a small village of South Vietnam. My name is Nguyen, Minh Thanh. Nguyen is a common last name. Many Vietnamese people have this last name. Besides me, my family tree consist of my father, my mother, my paternal grandfather, my paternal grandmother, my maternal grandfather and my maternal grandmother.

First, I will tell you briefly about myself. My family was poor so I had a rough life in my childhood. When I was 13 years old, I had to leave my native village to seek a new life in the capital, Saigon. In the daytime, I went around the city to deliver newspapers and magazines. I went to school at night. I graduated from high school at the age of 20. Then I successfully passed the Vietnamese police officer examination. I worked in the Saigon Police Department for nearly 10 years. My rank was Police Captain. When South Vietnam was captured by the communists, they sent me to re-education camp (communist prison) for over 9 years. Now I'm here as a political refugee.

My father is 85 years old. His name is Lac. In the old regime (Republic of Vietnam), he was a mailman in my native village. He retired at the age of 55 and now he still lives in Vietnam.

My mother is 75 years old. Her name is Danh. She was a farmer. Now she is old she doesn't do anything. She still lives in Vietnam.

My paternal grandfather, my paternal grandmother, my maternal grandfather and my maternal grandmother all died before the day I was born. In my childhood, my mother often related to me all about them. Now I don't remember anything.

DURIM PESHTANI

MY MOTHER AND HER MOTHER

My mother couldn't see her family that emigrated to America for more than 50 years. She was in Albania when her family left to go to Italy.

Albania at that time was under communism, the dictatorship that prohibited every right of the human beings. My mother wasn't even allowed to write letters to her family and to communicate with them. She survived emotional torture but as the years went by she got used to the fact that it was impossible for her to see the family.

In 1992, when democracy replaced communism, my mother had her first chance to talk on the phone with her own mother. It was a delightful surprise.

After a year, her mother died and she still had not seen her. But my mother came to America last year and saw all the rest of her family. It is a horrible story and some people might find it unbelievable.

HSUEH-MEI CHI

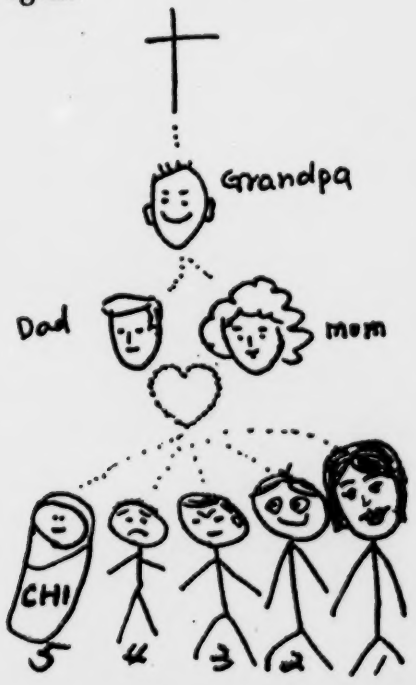
MY GRANDPA

There were seven members in my family when I was born. They are my grandpa, dad, mom, one sister and three brothers. My grandpa is the most important person in my family. When I was a child, my younger brother got sick. He had a serious kidney disease. Therefore my mother spent all of her time and energies in taking care of my younger brother. Nobody could look after me because my mom was so busy. At that time, my grandpa was willing to bring me up. He not only did my mom a great favor but also helped me to grow. He brought me up with painstaking care. I appreciate him for his loving kindness.

Last year he got sick. He had surgery for his stomach tumor. My mom called me to go home as soon as possible, because he looked worn-out. After a bitter struggle, I decided to comply with her advice and went home. The only reason which caused me to go home was I wanted to be with him. Through that trip I could repay him for what he had done before. Filial piety is one of the very important teachings in our tradition. "If a person knows about taking care of his own parents and indeed carries it out, he must be a good person" that's our traditional thought.

One more thing that touches me deeply in my heart is that one of my cousins prayed to God to give my 88-year old grandpa an extra ten years of life-span. He was willing to donate 10 years of his own life to my grandpa. Of course, we can't understand what God will do, we can't force God to fulfill our demand. However, his brave behavior deserves praise.

Finally, I went back to Taiwan on Nov. 5, 1993 and took care of my grandpa for more than one month. After I did my duty, then I came here again.



MANH CHENG

MY SISTER

I have eight sisters and two brothers. I am the ninth child in my family and have two younger sisters.

When my family came to the U.S., only my parents, four sisters and I were allowed to come. The others have stayed in Vietnam. One of them is my favorite sister.

She is Lan. She is 32 years old. She is tall and light-skinned. Her hair is long and black. She is very benevolent and humble. She usually helps others do things if she can. When I was a child, she usually helped me with my homework carefully. Sometimes she gave me money to buy candy or ice-cream or took my two younger sisters and me to the park and the riverside.

I remember when I was twelve years old, one day I made her attractive outfit dirty by mistake. That was a dress she wanted to put on for a party. She asked everyone about that and I had to tell the truth. I thought she would yell at me and she might beat me. Then she asked me why it happened and finally recommended to me to be careful when I worked or played with someone. That made me very excited. I usually say to myself, " I have to try to be better every day not to give her sadness about me."

She is very far from me now. I usually miss her because she gave me an interesting childhood. I learned very much from her . Now, I often write to her and send some money to her. I try very hard to learn English to be able to go to college. That is my sister's desire. She always cares about me in spite of my leaving her now.

AMUOI TRUONG

MY OLDEST BROTHER

He is a good man, meek and handsome. He had finished high school in my country before 1975. He always speaks Mandarin with his friends. I learn a little bit from him when he speaks with his friends but now I forget it. He's very kind and neat. He is the first son and oldest of all and has worked the hardest of all. He got married in 1984. My father chose his wife for him. He didn't know her before. My neighbor introduced her family to my parents. At that time, he didn't want to get married because of the difficult times and my family was a big family. Now he has two sons who are very wise and we love them very much. He never smokes and drinks or gambles. He's like my mom, but his wife is a little bit fierce. Her family lived very far away in a small town. When we went there, we had to spend half a day. She's a very nice lady.

MY MOTHER

TUYET TRAN

In my life, my mother has always made a deep impression on my mind. In her whole marriage, my mother was always a virtuous mother. Every day she had to work from early morning until midnight to earn money to take care of us, but she never complained about her hard working and she was very patient with misfortune.

My mother was born in a rich family but she had never been in school. So she could just read and write a few Vietnamese words. She is an extensively able woman. She taught us what we had to do to make our future better and she explained exactly what we didn't know.

When I grew up, I moved out to live in another place. To me, she has been a strong fort. She always stands behind her children and shares with them what's happening in their lives. To her grandsons' minds, my mother is their angel. They love and respect her very much.

To society, my mother is very kind-hearted. She helps everyone when and as she can. So, her neighbors always visit and take care of her if she needs it.

Now, she is still in Vietnam with relatives. I haven't seen her for 3 years, but I always communicate with her on the telephone or write a letter to her every month. When my husband, my son and I have free time, we always talk about her with all our love. We also pray to God for her good health and I promise myself that if I have a chance, I will go back to our homeland to visit her.

YVONNE GASTON

I remember my mother took sick when I was 12 years old. I had to cook for my father and brother and keep the house clean. My brother was 6 years old then. I remember I made a pot of beef stew. My mother taught me to cook and clean. My mother was sick off and on for 15 years.

In the last 6 years she had a bleeding ulcer, a heart condition and hypertension. Surgery was done for her bleeding ulcer. In May 1980, she couldn't walk and lost weight, so my sister and I took my mother to the hospital. Her heart was weak; she was bedridden for 3 months. I took care of her -- changed her bed and washed her up and fed her. My mother died on October 3, 1980.

I took care of my mother for a long time. I loved every minute of it because my mother and I were very close.

MY MOTHER

LY NGUYEN

My mother's name is Le Chanh. Chanh is her first name; Le is a family name. People call her Chanh. She is seventy-four years old. She is still healthy, is about 5'2" and is not fat and also not thin. Her face has many wrinkles but her eyes are still good. She reads and she doesn't need glasses. Her hair is quite white. She is used to walking to church and back home. It takes about thirty minutes walking every morning.

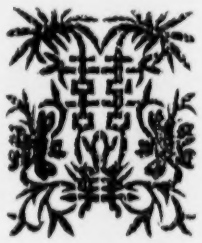
My mother often works in the garden behind the house now. Her life had been full of sacrifice for her husband and children. From the time she married my father until she got old, she had been taking care of everything. She had been working much more than my father.

My parents were poor, but my mother made me study and go to school. Eventually, I graduated from high school and had two years in university. After that I was drafted into the army.

AMUOI TRUONG

She was nice, neat, kind, indulgent, had good health and was very helpful. She used to have a good smile. She worked very hard all her life. When she was fifty years old, we didn't give her work but she was used to working hard and she couldn't stop working. She grew things - flowers, vegetables, fruits and Chinese herbs. She helped anybody. She used to teach us not to lie, to help old people and children and anyone and when we had friends, we should see them as good, learn some good things about them and not learn about the bad. She liked to go to temple. She called the monk father. We had my mom's picture when she was young. She looked very nice and nobody believed that picture was her. Before she died, she did one thing. My house is in an alley. This alley, when a big rain came, was like a small river. Some family in the alley had built a new house and had broken down all the old house. My mom took the old material and made the street of the alley higher in front of my house and all the neighbors' - almost the whole alley. Anybody who lives in there now works on this alley and they say they must learn more about my mom and they love my mom very much.

I always remember her and dream about her a lot. I dream more about her than my sisters and brothers. I used to take her by bicycle or motorcycle when my mom wanted to go someplace or to temple.



YVONNE P. GASTON

GENERATIONS

My name is Yvonne P. Gaston. I was born at 1118 Webster Street on the second floor on November 4, 1945 at 11am. I was the second child of John and Marie Gaston.

My grandmother, Dora Gaston lived there at 1118 Webster Street until she died. Then my mother Marie lived there until she died. I lived there until I moved in 1988. I lived there for 46 years. Three generations lived there.

The house is over 100 years old and still stands today. My sister's name is Gloria and my brother's name is Robert M. Gaston III because my grandfather's and uncle's names were Robert M. Gaston and that's why my brother is Robert M. Gaston III.

HSUEH-MEI CHI

HOUSE

A house can be built in different styles or be constructed of different materials. Through a house, a family can live together, produce different plays and narrate different stories. Each house represents several certain meanings. Through one's house we can see one person's character by observing the arrangement of their house.

What follows is my own story. When I met my husband a long time ago, he told me that he lived in a small house which was about 11x13 feet. They had had the experience of 8 persons dwelling in that house together for many years. It meant that his family was very poor. In order to make me understand him thoroughly, he told me about his parents house. He, indeed, realized one thing. That was, if I thought highly of material enjoyment, I wouldn't marry him. But I considered that he must have made every endeavor to survive. He must have had a strong will to overcome a lot of difficulty because he had been brought up in a poor family. In fact, this small house didn't frustrate him. On the contrary, it caused him to study harder and harder. Finally, we got married and have had a happy life.

WEN-BAO JIANG

MY FAMILY HOUSE

My family house is located in the northeast of downtown Shanghai. It is a two-story building. There are six bedrooms, a kitchen and a big living room. A beautiful yard is in front of the house.

My parents bought it in 1940 and have been living there until now. My two sisters, brother and I were all born in the house. Although we married and moved to our own houses one by one, we often came back to get together in the family house.

In this unfeeling age, my family house is warm, secure and peaceful. It is our refuge harbour. I grew up there. There were my joys and sorrows of life. There were my many sweet and sad memories.

Now, I am alone in America, but I often dream that I am back in my family house—— my lovable home... my dear family house. Do you understand the emotion of a son who is in a far country?

LY NGUYEN

MY HOUSE

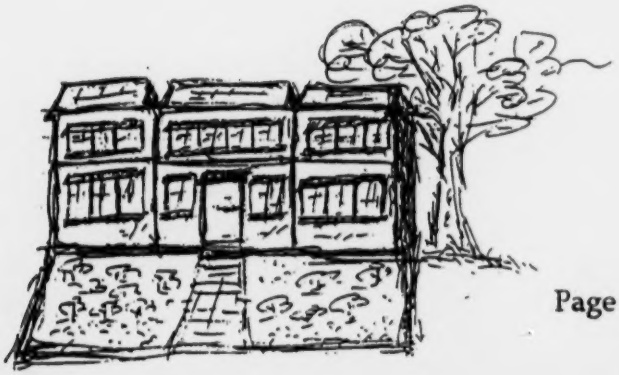
From the time I got married until now, I have owned some houses, but no one has belonged constantly to me.

And now, I want to talk about my last house where my family lived from 1983 to 1992 when my family moved to the United States.

It was a house built by myself, my wife and children. Everything for building it was taken from the forest. The roof was made of straw. The walls were made of wooden boards. The floor was bare, I mean no cement, no wooden boards, just ground. The house was small and looked very poor. There is nothing else to say about it. But it reminds me of my life full of grief, living under the control of communism.

Now sometimes I think of my last house in Vietnam and feel very scared and never want to have a house such as that one again.

Ly nguyen



AMUOI TRUONG

MY BROTHER'S APARTMENT

I live in a big family. This is my brother's apartment. He had rented it for a year before I came to America.

This apartment has three floors; it's an old apartment. We live on the second floor and the third floor is for my brother. The first floor is for another Vietnamese family.

Each floor has a kitchen, a bathroom and a living room. The second floor has two bedrooms but only one bed for my father. We sleep on the floor in our bedroom. There is one sofa in the living room, one table and some chairs. The third floor has one bedroom with one bed for my brother. Each kitchen has a refrigerator.

I don't like it because this apartment is too small for my family-- small rooms, a small kitchen and my neighbors, who live on the first floor are not kind, friendly and are messy, nosy, informal and speak smutty words. So I hope my life has a good future in a nice house, a big apartment or a big house with good neighbors.

DURIM PESHTANI

ABOUT CHANGING APARTMENTS

In 1970, my family lived in a small apartment. In 1975, we moved to a new apartment because my first child had been born and we needed more room.

In 1984, we bought a larger apartment which was located in a better neighborhood than the previous one.

In 1993, my family immigrated to America and since then we have had a new house which I hope is going to be the last one.

AMUOI TRUONG

MY NEPHEWS

They're very wise and nice. They study very hard. When I was in my country, they had to go to school just to learn Chinese (Mandarin). When my mom died, they knew about it and they saw their grandpa was sad and they knew to make fun or sing a Mandarin song and to get his help with homework.

When we moved away from them, they were very sad and cried. They wanted to come with us. Before we came to America, my brother changed to another school for them to learn more English, Vietnamese and Chinese. Now, when they write a letter, they always write Chinese and a little bit of English and Vietnamese because they want their grandpop to read their letters and to make him happy. They miss us and want to come. When we call back to Vietnam, they both talk with my father. They always call grandpop and cry.

DURIM PESHTANI

MY "ADOPTED" DAUGHTER

In Albania, my home country, I have a lot of friends and relatives whom I miss. In November, one of my friend's daughters came to live with us. She has become part of our family. Her name is Ana. She is very close to my oldest daughter. They go to school together.

I am very proud of their attendance and their perfect grades. It makes me happy to see Ana achieve and go on with her life. I am glad that we have created some opportunities for Ana's future. We all are delighted to have her in our family.

MY YOUNGEST NEPHEW

It was 4 PM, October 16, 1983. There had been a Cesarean birth by my younger sister in a hospital of Shanghai. We were waiting anxiously in front of the delivery room. A sound of a baby's crying passed to us at last. How excited we were! My youngest nephew was born to the world. His family name is Zhang; his first name is Yu. He was named by my father.

Yu was a hero of ancient China five thousand years ago. He lived and worked hard with people to control the floods of the Yellow River and achieved success after over ten years. So he was loved and esteemed highly by people and inherited the throne. We hope my nephew will serve people and do his utmost, like Yu, when he grows up.

Since his birth, we have been paying attention to develop the child's excellent morality of diligence, bravery, thrift, being happy to give and rising spirit. When he was three years old, he swept his room, made his bed and washed his own socks and handkerchiefs. He does not have the bad habit of eating between meals and he lays some pocket money up in his savings bank. When he had savings of about fifty yen, I opened a bank account for him. He always contributed some money to victims' causes whenever collecting donations. When he became a little uncle, he liked his niece, his older cousin's daughter, very much. He often presented his lovable toys to her.

During the summer vacation in 1986, he was three years old. I taught him to swim every afternoon in the swimming pool at my university. The first time, after I had taught him for about one hour, I asked if he dared to dive. He said "yes" and climbed up the diving tower immediately and dived into the pool. I was amazed! Then he dived several more times. Some swimmers looked at him and encouraged him loudly.

When he was six years old, he started to go to school. He has been studying very hard. Every morning he gets up early and reads loudly in front of his house the same as his cousins did. He had been hoping to study in Fuden University where I studied. Now, he has a higher aim— to study in a university in America.

In June of this year, he'll pass the exam to get into junior middle school. Now he is preparing actively. I wrote back to him that if he is able to get into one of the best schools in Shanghai, I'll reward him with two thousand yen. I have no doubt of his success!

MINH THANH NGUYEN

MY CHILDREN

The future of a nation belongs to the generation of the youth. The powerful and prosperous nations in the world invest a lot of money on their potential abilities and their ambition.

Prior to the August 1945 revolution, Vietnam was a French colony. The French purposely corrupted the younger generation of Vietnam. This generation was maltreated by the depraved lifestyle and the culture of pleasure. A lot of gambling dens, brothels and wine shops had been opened. The bad pleasures lured them away from studies. They became impregnated with false ideas. Once they went wrong, they didn't think of anything else for their future except enjoying themselves. Robbers and plunderers harassed the Vietnamese people roaming freely over the country and increasing day by day. The Vietnamese nation was being ruined and slipping backwards to become one of the poorest and most famine-stricken countries of the world.

At the present time, in most of the nations, education is free and compulsory up to age eighteen.

I am a recent refugee living in Philadelphia. I am trying to settle down and especially to give my attention to my children's education. I think it's my responsibility to them and to my second country.

My family has no relatives in the United States. We were sponsored by N.S.C., a voluntary agency. At first, we felt strange with the people we met everyday and the social activity. Step by step, we have overcome all difficulties. We spent the first year moving and moving again. In 1991, we settled down in South Philadelphia. My children's education began.

I have three sons altogether. The oldest and the second are attending St. Thomas School. The third is still very young. He is nearly three years old.

My oldest son was born in 1985. His name is Day. In the 1991-1992 school year, he was in the first grade at Kirdbride Elementary School located at 7th and Dickenson Streets. In the 1992-1993 school year, he attended Girard School located at 18th and Snyder Streets. Because of his ability, he completed grades 2 and 3 in this school year. In the 1993-1994 school year, he has been attending St. Thomas School located at 18th and Morris Streets. He got 1st honors for the 1st report and 2nd report.

My second son was born in 1986. His name is Sun. In the 1992-1993 school year, he was in the first grade at Girard School. He got 1st honor for the 1st, 2nd and final reports. In the 1993-1994 school year, he has been attending St. Thomas School. He got 1st honor for the 1st and 2nd reports.

My youngest son was born in 1992 in the United States. He seems intelligent. My happiness has increased and so has my responsibility.

Now, at St.Thomas School, everyday when the classes are over, my sons (Day and Sun) transfer to other classes and for two hours they review what they have just

studied. Besides, I also have a schedule for them at home. There are at least two hours of studying a day.

At the last Lunar New Year, both of them got awards from the Former Political Prisoners Association. I'm proud to be their father.

Every other week I take them to a park, a museum or somewhere else for a picnic. There, they can get fresh air and direct contact with social activities. I will show them how to discriminate between good and bad, between right and wrong and between truth and falsehood. They especially must have good behavior. A man of talent becomes harmful to himself and to society if he hasn't good behavior.

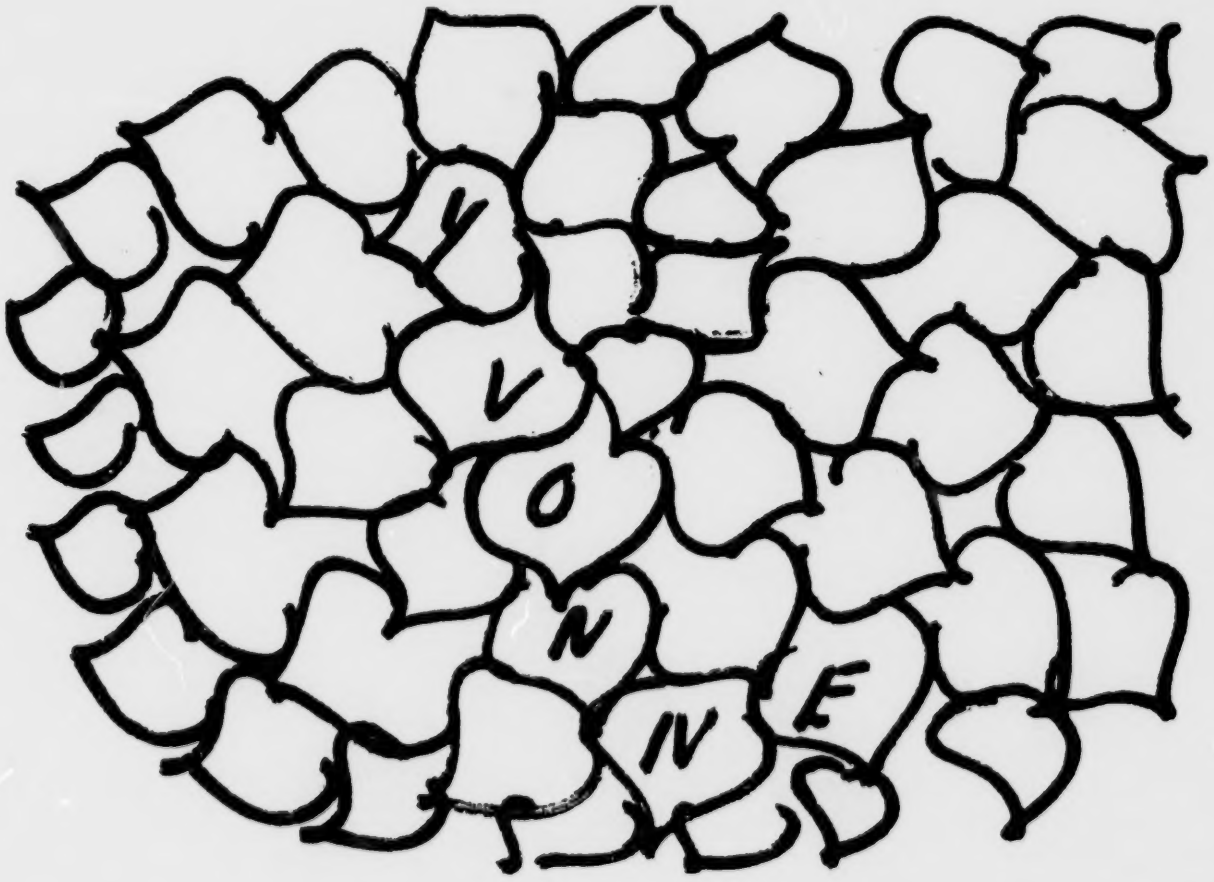
Now I'm old. I have no potential and no property, but I will try to do my best for the future of my children.

MY SEWING TEACHER

Mrs. Holly was my teacher in Sewing Classroom 12 on Tuesdays and Wednesdays. We went to her class to learn how to sew. We made skirts and blouses and baby sleepwear. We made the baby sleepwear for the Red Cross. At first I didn't like her because she was mean sometimes.

But I learned to like her. Mrs. Holly didn't play; when you came to her class you learned to sew. She taught me very well. I sew now so it paid after all.

The school was Bok Vocational at 8th and Mifflin Streets. She was a good teacher.



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A GIFT

YVONNE GASTON

One of my toddler's mothers had a gold chain specially made for me at Christmas.

The gold chain has my name on it. The toddler we call Lee Lee. The gold chain means a lot to me because the mother had it specially made for me.

My name is hard to find in a store.

LY NGUYEN

My friend and I went to buy something for a friend who celebrated his seventieth birthday and a new house last month.

We drove to the shops on 8th Street. After leaving the car in the parking lot, we walked and went into shop after shop looking for something for our friend. We had intended to buy a china object; it's shape is rectangular, in the center there is a line of Chinese words in gold that mean Happy Birthday or Happy New House. We found a lot in jewelry shops on 8th Street, near the Italian market, but they were very expensive. The lowest price was two hundred dollars. After considering for a while, we came to the flower shop on Washington Avenue and Ninth Street. We bought a potted flower there. We didn't feel pleased, but we couldn't find anything else.

At the party, our friend was very pleased with our gift, because he loves flowers and he wanted to have a potted flower to fit the new house.

Nobody else gave him a flower, just me and my friend, so our gift was appreciated by him.

A GIFT

When I was a child, I usually liked to wander in a gift store for a long time. I wished I could have a set of mini kitchenware which included two different styles of pans, one pair of chopsticks, one knife, one spoon, one bowl and one plate. If I had had it, I would have been able to play with my friends. But that was just an impossible dream. Because my parents had five children, they needed to work hard in order to support our family. They were painstaking and frugal. Therefore, everytime I just looked at it and dreamed about it, that's all. I hadn't told anybody about it.

One day, my elder sister told me that she wanted to buy a gift for me because she had got her first salary. I was ten years old at that time. She took me to a department store and let me choose what I liked. I was so happy, and then I chose a doll with blue eyes and gold hair. That doll is the only doll in my life. I appreciated my sister very much. I can't remember any other toys but this doll in my childhood. This doll is a symbol of our sisterhood. She loves me and she let me share her joyfulness with her.

After I had this gift, my mom told me that it would be better if I didn't open the plastic bag. She taught me how to cherish the doll. I didn't touch her clothing, lest she become dirty. I liked her, so I cherished her. But a few years later, my sister's daughter destroyed my doll. My niece tore the plastic bag, combed her hair and stained her clothing. Shortly afterward, my doll looked like a homeless person. Her hair became topsy-turvy; her clothing was ugly. Finally, one of her legs was missing. This is the conclusion of my doll. Though she has become a cripple, in my heart she is still like a new doll. I'll never forget my elder sister's love.

MY FAVORITE HOLIDAY

YVONNE GASTON

On New Year's Eve around 5 minutes before 12 midnight, I get on my knees and pray to thank God for letting me see the New Year and my family too. Sometimes I may go to church. Every year I do the same thing.

Then, on New Year's Day, I cook a pot of black-eyed peas, fried chicken, greens, cornbread and sweet potatoes. Cooking greens on New Year's Day, says an old saying, keeps money in your pocket all year. On New Year I always let a man inside my house first, because it's good luck. If a woman comes in first, it's bad luck that old saying says too.

H. KIM TRAN

There are many holidays in Vietnam but the days I like best are New Year's Day and Moon Festival.

On New Year's Day I had a long holiday to stay home with my family. My brothers and my sisters got together. We had a special dinner. We gave to and received money from each other. I had a big family so I got much money and I also spent much money. After our dinner we played games, watched TV or listened to the radio. The days after, I visited my friends or my relatives and we had a good time.

On Moon Festival I had moon cake to eat. Children had lantern playing. When I was a child, I liked to do lantern playing on the street with other children. We sang a song "Moon Festival". On this evening, the moon was full, the people set up tables outside to eat mooncake and drink tea.

In the past 3 years, I have never experienced the days as the days I lived in my country. I wonder when I will go back and seek what I have loss.

AMUOI TRUONG

New Year is my favorite festival because everything's new. We say many good things and every old person and married couple give the children who are not married money in red envelopes. The children, when they get married, must give back to their parents a big one or if the children are not married and they want their parents to be happy, they give back too. We don't sweep the floor for three days. That means we don't sweep anything good or good luck out. We have three meals, only rice, chicken, meat and some other food for New Year. We go someplace to take a picture. We go to the Temple, to visit our relatives and light firecrackers. I like to light firecrackers. It's dangerous but a lot of fun and happy. This New Year is in my country but not in America.

DURIM PESHTANI

HOLIDAYS IN MY COUNTRY

My favorite day is Independence Day. 28 November 1912 is known as the Independence Day of Albania from Turkey. We celebrate it every year and we always will.

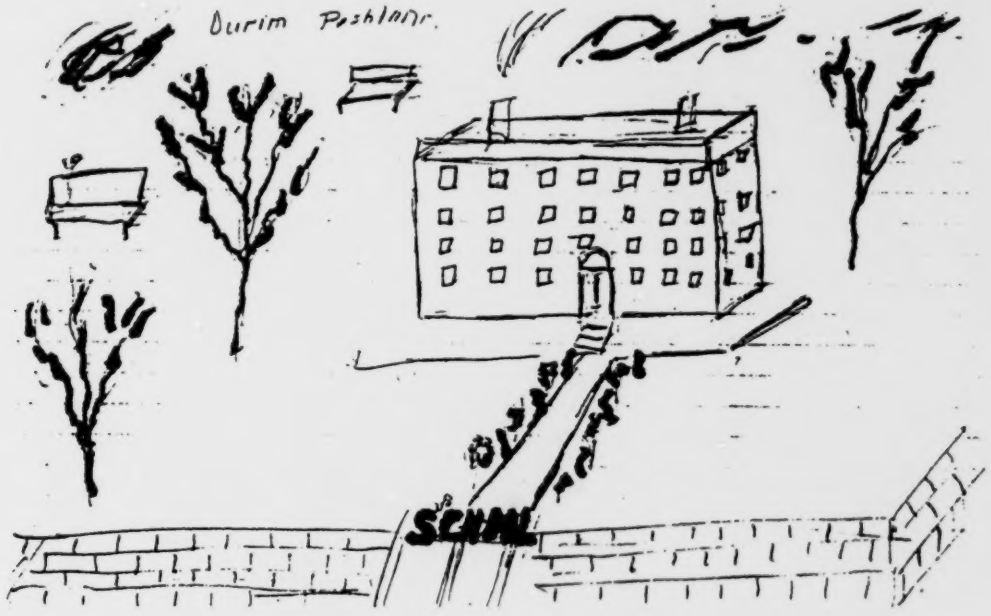
Another favorite day of mine is Mother's Day (March 7th). On this day I salute my mom and also all the mothers of the world.

My last favorite day is Teachers' Day (March 8th). I feel obligated to salute these honorable people on their special day. Teachers deserve the best wishes that anybody can get on their special day.

New Year's Day is a special holiday for my family and me. We celebrate it all together with joy and excitement.

On New Year's Eve we cook the best kind of desserts and talk with each other about happy things. We also make wishes for a better coming year. We also dance and sing all night.

All of us get dressed-up for this special holiday. New Year's Day is one of my favorite holidays.



TUYET VAN TRAN

ONE HOLIDAY

Like other Vietnamese, to our family, New Year's Day is the most important holiday in a year. Because on these days, we will go back to our parents' house to visit them and celebrate New Year together although we live somewhere else. We have enjoyed, happily, a lot of New Year's Days like that in all my life.

A New Year's Day in 1991 was different. It meant nothing to us because fifteen days later, my husband, my son and I were going to leave my native country to settle in America. Even though we celebrated a big New Year's Day, everyone in my family was very busy preparing for our long trip. My mother cried all day because she was afraid that she would die before a day when we came back to visit her. So, we didn't have time to enjoy anything on that New Year's Day. We had to save all our time for my mother and my relatives because we knew that these days were the last time we would see them.

In America, I spend three times as much on Vietnamese New Year's Day. I want to remind my son about Vietnamese holidays, so I have tried to celebrate it like when I was in Vietnam. But my son always says that it doesn't seem like New Year's Day in Vietnam. From these words, I understand that nothing can replace what we had in Vietnam.

NEW YEAR

In Vietnam, every family celebrates the New Year. I lived in Vietnam before and my family celebrated the New Year too.

New Year 1992 was the last one for my family in Vietnam. A few days before the New Year, my wife and I went to the market at the center of the village where we went here and there and bought food, liquor, joss-sticks, firecrackers, new clothes, shoes, hats and everything for New Year as Vietnamese usually do by custom.

The day before New Year, my family was very busy cleaning up the house, renewing the walls, putting flowers and joss-sticks on the altar of God and of my father who died in 1975. I set some things on the table in front of the altar of God: watermelon, an orange and traditional sweet rice pudding to show our gratitude to God. My wife cooked and made cake for the three days of New Year.

We were wide awake until midnight. My family and every house in the village lit firecrackers that exploded and broke the silence and the gloom of night. I felt excited to receive the New Year. After that, all of my family said prayers for our relatives and thanked God for the many blessings to our family in the old year.

In the early morning, we went to church. Everyone dressed nicely in new clothes and we were feeling happy. After that, we were back home where we congratulated one another and my wife gave our children lucky red envelopes.

During the first day of that year, I joined my friends in visiting from house to house of all our friends and we had New Year parties at each house we came to. I was really very happy and had a good time during the three days of New Year.

AN IMPRESSIVE HOLIDAY

The first Lunar New Year's Eve after I got married is the most impressive holiday to me. I remember that my husband and I were pleased to go shopping in the morning. I needed to prepare more food because we had at least four days of holidays continuously. I was so excited, happy and nervous. In the afternoon, when I was chopping some meat and vegetables for steamed dumplings, another big knife suddenly dropped on my right foot. I was so scared! I immediately utilized my left foot to step on the right foot. I called my husband calmly. I told him to take me to the hospital quickly because it was bleeding. The surgeon gave me two shots and put three stitches in my foot. He also wanted me to have an X-ray. "On the most important and happiest holiday, how could I stay at the emergency room?", I asked myself. My heart was broken.

In the evening we went to my husband's parents house. According to Chinese tradition, each young couple should go back to the husband's parents home to have a reunion dinner on New Year's Eve. Only because I was married I couldn't have the reunion dinner with my parents anymore. It's not fair. It made me feel sorrowful. During that night I missed my parents so much! I kept thinking about the scenes of my own family on New Year's Eve which I used to have.

The other point that made me feel uneasy was that I had become a daughter-in-law in this new family. I couldn't do anything to change my role. I wasn't a loving daughter anymore. Our tradition teaches us that daughters-in-law must serve their husband's parents. Therefore I washed dishes after the meal. When I was washing dishes, I had a very complicated mood and my foot was still painful. Tears ran down my cheeks imperceptibly.

This Lunar New Year's Eve is an impressive, bitter and unforgettable holiday to me.

ONE HOLIDAY

It was a sunny and hot day during summer vacation. A group of children got together in the living room of my house. We were going to play in Hong-Kou Park. The leader was my sister; she was thirteen years old.

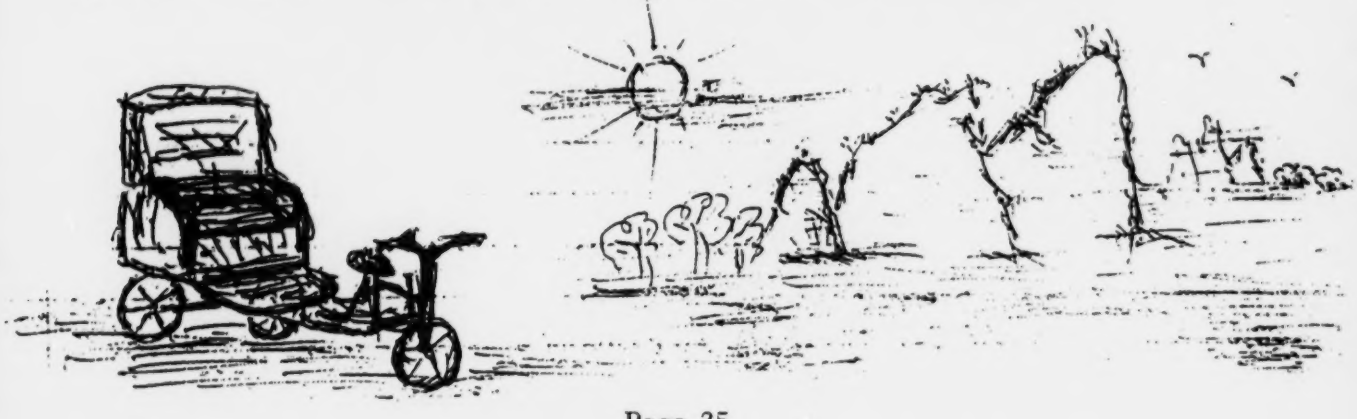
For this excursion, everybody had enough money, about eight pennies. We planned to spend three for a ticket into the park and four for ice-suckers for everyone.

Then, a dispute about how to go to the park happened among the children. The girls wanted to engage a rickshaw because they were reluctant to walk on the hot summer day. The boys insisted on walking there, although it would take a half an hour and energy. We could save the money to buy ice-suckers. But, the girls would rather ride in a rickshaw and give up enjoying ice-suckers.

A rickshaw came; the girls cheered and squeezed on it excitedly. Usually a rickshaw was ridden by only two adults, now it was full of six girls. They laughed, waved and made funny faces at us. "How comfortable it is!" they shouted loudly, "Why don't you engage another one the same as we?" The boys looked at them with envy, but nobody wavered from showing our manly mettle.

Every boy was in a sweat by the time we got to the park. When we were lying on the lawn, enjoying the coolness of our ice-suckers, the girls were just coming. We waved gladly and showed off our ice-suckers to them. Now, it was their turn to envy us. How they wished they could get ice-suckers! But they hadn't any money now. The boys collected the remainder of the money secretly. There were pennies for buying only three ice-suckers. When every girl got half an ice-sucker, she was pleasantly surprised. We burst out laughing.

During the day, we all played very delightfully. We played hide and seek, eagle grab chick and policemen catch robbers. We told stories and sang songs together. We all sat around and had a picnic on the lawn. We ate pancakes, steamed buns and pickles with gusto... until the sun set in the west when we returned home.



AN ALBANIAN WEDDING

Weddings are also special days in our country. They usually are celebrated on weekends. Saturday night the wedding is celebrated at the bride's family home where friends and cousins are gathered.

Everyone invited to the wedding gives presents to the married couple. At 12:00 at night, the son-in-law comes to his bride's family and he celebrates the party together with them.

On Sunday the bride goes to her husband's family and they celebrate with his side. Everybody dances and salutes the married couple.

H. KIM TRAN

A VIETNAMESE WEDDING

Today I'm telling you about weddings in Vietnam. One common custom in my country is that the groom's parents ask the girl to marry. Then they pay all the money that the bride's parents require. For example, the groom's parents pay for earrings, rings, chains, the clothing for the bride and money that the bride's parents spend for receptions. If the man loves the woman and they want to marry, they will become husband and wife if their parents agree and give their consent. That means the man's parents and the woman's parents must know things about each others families such as education, financial status and reputation. This means the two families have a "Marriage Property". The year the man and woman were born is very important. The animals representing the years must be in harmony for there to be a good marriage.

One more Vietnamese custom is the wedding presents that we give on the engagement and wedding days. The day of the betrothal and the day of the wedding, the groom's family, relatives and friends come to the bride's home. They come with four very large plates with wine and tea, two large candles (beautiful candles), a fruit like limes with betel leaves and wedding cake. These plates are put on a chair in front of the altar. The witness brings some wine and invites the bride's parents and relatives to drink. They will taste a little wine to celebrate the marriage. After that, the groom's father and the bride's father stand in front of the ancestor altar. Each one holds a candle and the witness lights the candles. When the candles are lit, the groom's father and the bride's father pray and put them in candleholders at the altar. At that time, everyone looks at the candles to wish the bride and groom good luck and happiness in their marriage. If the flame burns bright, they will be happy. If the light goes out, it means the couple will never be happy. Then the groom and the bride each take limes and betel leaves and whoever gets fewer must obey the other person. That means whoever gets most of the fruit is the head of the family.

When the ceremony is finished, the groom takes the bride and they go to the groom's house followed by the bride's parents, family and relatives who set off firecrackers to send the bride off and as they follow. This custom is certainly fun for everyone and it tells the rest of the world that a wedding has taken place.

HSUEH-MEI CHI

AN IDEAL SPOUSE

Marriage is a significant process to a person in life. A successful marriage can bring a couple happiness and well-being. Otherwise, it brings mishap and trouble to them. How can a marriage be successful? There are many factors causing a marriage to be successful or to fail. For example, were you prudent in dealing with your marriage before you got married? Did you think about his or her qualities? Does he or she have high education? Is he tall or smart enough? etc. For me, I prefer my husband to posses a great moral character to any other thing.

A moral man lives a moral life. He doesn't betray his wife; he doesn't commit adultery. He is always loyal, even if his status and wealth aren't as great as a millionaire. A moral man knows that he must do his best to make progress. If a couple have real love between them, they can overcome any problem together. They help each other,share everything,good or bad, and stay with their spouse until one dies.

On the contrary, a man without moral character lives an unprincipled life. He doesn't concern himself with his family. He has everything his own way. To live with such a man is a great torture. It's too difficult to keep a relationship with him. Though he may be a powerful, famous and rich person, after divorce he still is himself but the wife isn't his wife anymore. She doesn't have any relationship with his fortune or achievement. Therefore, I insist that a great moral character is the most important quality in my spouse.

MY IDEAL SPOUSE'S CHARACTERISTICS

It is of great importance that we love each other: I love her and she loves me too.

I don't care if she is good-looking, but she must have noble characteristics - be loyal , kindhearted, just, unselfish, gentle, vivacious, optimistic and strong.

No matter whether I am rich and honored (maybe?), or am poor and lowly (as present!), she must be constant in her heart.

When I am a failure she must give me encouragement, and when I am successful, she must give me vigilance.

She must sustain my cause and my actions of justice and share my joys and cares. She must admire my merits and be good at censuring my defects.

She must be a lady who has an elegant appearance and manner and a housewife who is capable, diligent and can undergo hardships the same as real American women.

She must love her cause, work hard and do well in her professional duties and have a spirit of making progress.

She must be my dear wife, sweetheart and close companion on the journey of my life forever. Of course, I hope that she has enlightened ideas. If I go to heaven before she does, she ought to forget me as quickly as possible, and look for her own happiness again. But, her new bridegroom must be a good man and love her deeply the same as I!

ANCESTOR WORSHIP

If you ever go into a house in my native village, your first sight will be an altar. It is always located in the living room and faces the main door. These families are ancestor worshipers.

Ancestor worship refers to the rites conducted in honor of deceased relatives by their descendants. Related to animism, such worship has been a very popular ritual in China and is also widespread in Korea, Japan, Africa and some other countries.

Long ago China dominated over the Vietnamese people for about one thousand years. We were imbued a little with their culture, especially their customs. However, we still kept our peculiar local color. We don't know whether ancestor worship is a product of our ancestors or a custom coming from China.

In Vietnam, ancestor worship had been highly developed. Vietnamese villages and towns had ancestral halls where ancestors of the same paternal line were worshipped.

Before the political events of 1975, we had an ancestral hall in my native village. There. the preceding four generations of our ancestors were worshipped. My relatives had put it under the care of one of my uncles. He had the duty to clean up and sweep up everything in this hall. Besides, he had to burn incense on the altar every day. The ancestral hall was located in the center of my native village. It's area was over 1,000 square meters and was surrounded by century-old trees which shaded the whole area. Green enclosures surrounded it. Nearby stood my house. In my childhood, I often went there to enjoy the fresh air, to review my lessons or to play with my cousins.

A solemn aspect was our first impression when we went inside the hall. A high and large altar occupied nearly half of the room. The pictures of my grandfather, granduncle, great-grandfather and some others were displayed in the middle of the altar. At the left side we found two banners (I think for males) with these words:

-First Banner: Five Qualities: charity, justice, politeness, intelligence and confidence.

-Second Banner: Three Responsibilities: to the country, to the parents, and to the wife.

On the right side, we found two banners (I think for females) with these words:

-First Banner: Four Qualities: work, beauty, words and conduct.

-Second Banner: Three Responsibilities: to parents, to husband, to children.

In front we found one banner (I think for males) with four words:

1st - to improve one's self
2nd - to be good at providing a home
3rd - to rule the country
4th - to arrange the world's affairs

In the space in front of the altar, ten rows of chairs are placed. Eleven antique paintings are hung on the wall. Most of the words on the banners or in the paintings are in the Chinese language. When I was very young my grandfather often told me about the meaning of these words.

He advised me against some things and to have no dealings with bad fellows. He recommended that I do what he said and not do what he had forbidden. I hadn't only to improve in my studies, but also to improve myself in character. I didn't think everybody could attain everything on these banners. I thought they were only the way for me to be useful to myself, to my family and to my country.

Before 1975, every year we celebrated the anniversaries of the deaths of our great-grandfather and our grandfather in this ancestral hall. The first occurred on the 2nd of May and the second on the 15th of October. On these days, my relatives came to the ancestral hall. They paid their contribution for the celebration according to their financial situation. All cooked foods. Beverages, fruit, etc. were displayed on tables in front of the altar. We burned incense. Down on our knees, all of us mumbled a prayer. We watched the ascending smoke floating about in the room. We imagined our grandfather or our great-grandfather was present in the room. We promised them to improve our good qualities and give up our bad ones. We also remembered the sacrifice they had made for us. Then, we had a party together. Each of us told about our situation and if any one of us was confronting difficulty and needed help.

At the first hour of Lunar New Year, we came to the ancestral hall to attend a ceremony to welcome our ancestors. They would be present with us during the first three days of the new year. We often lit firecrackers in this ceremony. We bowed our heads in prayers. We hoped they would protect us and give us luck and happiness for the whole year.

On the fourth of January, at noon, we had a ceremony to see our ancestors off. We had lit firecrackers to welcome them and so did we also to say good-bye to them.

After 1975, our ancestral hall was confiscated by the communist government. They used our ancestral hall for a granary. Everything in this hall was moved to my grand-uncle's. It was the greatest loss of my relatives.

HSUEH-MEI CHI

From ancient times until now, China has been always in a disunited situation. Even right now, we still can see two different governments existing in the world. One is Taiwan (Republic of China), the other is mainland China (Peoples' Republic of China). What reasons caused our country to be split? It's very simple. It's because of some peoples' political ambition.

The original government of China before disunion was Kuomintang. The Kuomintang led the Chinese people in the fight against Japan for 8 years after Japan attacked China. After 8 years of war, Japan finally surrendered but the Chinese people led a difficult life. The Kuomintang was a corrupt political system at that time. They couldn't attract popular sentiment. Shortly afterward, the Communist Party tried to grab the political power and they took over caches of weapons left by the Japanese troops. In the autumn of 1946, a civil war happened between the Kuomintang and the Communist Party. Through years of fighting, the Kuomintang was defeated by the Communists and they withdrew to Taiwan in 1949.

The above-mentioned reasons caused us to have two different countries. However, the disunion of China is a common mishap to all of the Chinese. We hope both of them can reunite peacefully sooner or later.

DURIM PESHTANI

I am from Albania. Albania is in Southeastern Europe close to Italy, Greece and Yugoslavia

Albania has 11,100 sq. miles (28,000 sq.km.) and 3 million people. Albania *was* a big country.

In 1913, many regions of Albania were given to Greece and Yugoslavia. Because of this, there are more Albanian people outside than inside the native country.

There are about 8 million Albanians all over the world.

A BRIEF HISTORY OF VIETNAM
(1954 - 1975)

5-7-1954 -The French outpost at Dien Bien Phu surrendered to the forces of Vo Nguyen Giap.

Events in 1954 - The Geneva conference ended the first Indochinese war and also ended the French colonial epoch.
- The Geneva agreement made Vietnam two countries. The North was Communist; the South was a Republic.
- Ngo Dinh Diem came back to the South from the US.

1955 - The King, Bao Dai, was deposed. Ngo Dinh Diem took office as Prime Minister to run South Vietnam.

1956 - Ngo Dinh Diem became President and the Viet Minh (VC) began action in the South.

11-1-1963 - President Ngo Dinh Diem was killed by the military revolutionary forces. General Duong Van Minh, head of the revolution, ran South VN. After three months, General Nguyen Khanh took his place.

6-19-1964 - Nguyen Van Thieu became President.

4-20-1975 - Nguyen Van Thieu resigned. Vice-President Tran Van Huong took his place for a few days. General Duong Van Minh took Tran Van Huong's place and ran the country under very bad conditions.
- The Vietcong took over many provinces of the South.

4-30-1975 - Duong Van Minh surrendered and the South was controlled by Communists. Vietnam became one country again.

A NATIONAL AND PERSONAL HISTORY

In 1949, the Chinese National Party was defeated and the Chinese Communist Party (C.C.P.) was victorious in China. It brought suffering to the Chinese nation and the whole world.

The C.C.P. set up cruel dictatorial rule. The Chinese people hadn't any freedom or democracy. Many, many people and families suffered heavy political persecution and were even put into prison for a long time. Some were killed. Their charges were "counter-revolutionary". My family was one of millions upon millions of them.

My father was a legal factory owner in Shanghai. After 1949, he was considered as a "counter-revolutionary capitalist". He was politically persecuted and all his property was confiscated. My family was suffering from poverty then. The things in my family had to be sold one by one, including a part of the family house. After about five years passed, there was nothing more to sell. My elder sister and brother, who were twelve and thirteen years old, had to look for factory jobs from which they could take home work. This they did every evening. In about 1957, I began to study in school but couldn't pay the tuition— only about one dollar. Because we were behind in payments, I often didn't dare go to school. It made my parents so furious because the school had received my parents' support before 1949. To help our family life, in 1958, my elder sister, who was 16 years old, and my elder brother, who was 15 years old, quit their studying and began to work in a factory. For this, they and (my parents) choked with sobs because they had studied very hard and did excellently and wished to continue their studying and dreamed of studying in the university.

After the "Cultural Revolution" in 1966 in China, there were many times my family was searched. All our property was confiscated. My father was always criticized and denounced at public meetings. My elder brother was disclaimed as an "active counter-revolutioary" and was put into prison. In 1966, he was just 23 years old. Sometimes he wanted to kill himself. It was not until 1977 that the C.C.P. announced his "rehabilitation".

In 1966, I was, after my middle school graduation, disclaimed as "the dog's child". I was punished by having to work in a steel factory for ten years and excluded from the opportunity to have higher education. It was not until 1978 that C.C.P. let us "the dog's children", take part in the exam for university admission. I was very luckly to pass the exam and be admitted to the Fudan University. (It is one of the three best universities in China.) Fudan University is the "Cradle of Democracy" in China. I had the chance to read and do intensive research on the Western advanced political and economic thoughts and systems. I was then 28 years old.

Now most of the Chinese people have already awakened. The "June 4 Democratic Movement" in 1989 made clear the fact that the "C.C.P." had completely lost popular support. Socialism and Communism have gone completely bankrupt in China and the world. I believe that the "C.C.P." will be certainly destroyed soon! A new China of freedom, democracy, richness and power will certainly be born soon!

PERSONAL HISTORY

My name is Kim. I am 42 years old. I was born and grew up in Vietnam (my Motherland). My father was a businessman. My mother was a farmer.

In 1971, I finished high school and went to the Pedagogy School to learn teaching. At that time, I had a good life, although my family lived during the war. Two years later, I became a teacher and taught in elementary school. I thought that I would have a good future but I had some troubles.

In 1975, the civil war finished and the Vietnamese Communists took over South Vietnam. I lost everything. My lover went away. I tried to forget everything by working with my students. I played with them and I taught them.

Eight years later, my friend introduced my husband to me. He had just left the jail after 7 years. He had been in the concentration camp because he was in the army fighting against Communism.

In 1985, we got married. My life was more and more difficult after I gave birth to my second daughter and we never saw freedom when the Communist Party led Vietnam. I usually worried about my daughters' future and we decided to leave my country for the USA. And now I have been here almost 3 years.

PERSONAL HISTORY

I was born in Addis Ababa in Ethiopia twenty eight years ago. I left when I was sixteen years old. I lived for five years in a refugee camp in Mogadishu, Somalia. The U.N. gave us food. I left because there was too much fighting. Many people died.

My mother and my seven brothers and two sisters are still in Ethiopia. When I was about ten, my father was killed with seven other people. He was killed because he had a big factory and he had a big car. The government said he had too much money. They wanted him to help the Oromo Liberation Front. He didn't and they killed him. My mother went to prison for three years and my brother did also.

I went to Somalia because it was very bad in my country. I walked for two months. I didn't have any shoes. I went with a group of 35 people. I was married in Somalia in 1986. I have three children— one boy and one girl who were born in Philadelphia and one boy who was born in Somalia.

My country is still no good. There is still fighting. There is no food. When I talk to my mother on the phone, she says they have too many problems—still fighting, no food, can't sleep good. I would like her to come to America, but it cost too much money.

I LOST

On March 18th, 1975, the military and civilian leaders left Pleiku province and there weren't any more American soldiers in Pleiku. This province was given to the Vietnamese Communists and the worst situation happened in this region.

The stores on both sides of the main street were on fire. The people went here and there to gather the news about the political situation or to look for a way to get out. The airport was closed. Route 19 was blocked; there was only Route 20 to use. This route goes to Phu Bon province, so it was very crowded. Soldiers, military officers, officials and civilians moved by car, motorbike, bicycle, oxcart – any way they could– to try to escape from the region which was being taken over by the Vietnamese Communists. They left everything; they only took what was really necessary.

My family and I were in Pleiku province then and it was the same for us. I left my house which had just been rebuilt. I left everything that I had acquired from the time I married. Empty-handed, I and my family went by military jeep with two soldiers with guns on both sides of the car. After one day, we reached Phu Bon province. Here we were stopped by Vietnamese Communists who shot at us, firing with heavy guns like cannons and artillery.

We also had many soldiers of many branches, the Air Force, Infantry, Artillery, Armored Car with us, but we didn't have any military leaders. It looked like a broken beehive. People tried to run away with disorder to avoid the guns. After a few minutes, I couldn't find my wife, my children, my parents, my brothers or sisters. There was only my oldest son, 5 years old, who I carried on my back. "I'm lost! I'm lost!", I screamed. I yelled for my wife, my children, my parents and my brothers and sisters. After thirty minutes of looking for them, I lost all hope. I didn't know where they were. To avoid danger, I carried my son and went into the forest. I found the way to Phu Yen province. I cried; my son cried all the time. He asked me, "Where is Mom, where is brother Tom?" Each time he asked me, it felt like a knife thrusting through my heart. I was full of grief and I had to lie to him. "We are going to see Mom, don't cry." We were near death from lack of food, water and from the mines laid by the Communists. I prayed all the time and after eleven days, I reached Phu Yen province.

After April 30, 1975, I learned that my wife, my children, my mother, my brothers and sisters were back in Pleiku. My father had been killed by a Viet Cong. My wife and my mother were wounded.

In the events of 1975, I lost my father, I lost my house, I lost everything I had gained from the time I married. And my life was completely changed then.

EXTRA JOBS IN CONCENTRATION CAMP

One early morning, Huong, my friend, came to wake me up while I was sleeping soundly. It was a Sunday in the month of April in 1977. "Ly, Ly! I am very sick", he said. "What happened?" I said. "Last night I slept very badly. My head, my back, legs and arms - everything hurts badly. Can you help me?" he said. "What can I do?" I asked. "Massage me, use a spoon handle to rub and apply menthol oil", he said. "OK, let me try". I did what he showed me. When everything was done, he felt better. After these results on my friend, the others also asked me to help them. And after they all felt very good.

After a very hard working day, I was also busy at night treating some people by rubbing them with menthol oil and massaging them and I gradually became a professional masseur. In concentration camp, there wasn't enough medicine and the doctors, who were prisoners too, couldn't do anything. Massage was the best way to make the patients better.

On the same day, I tried to cut my friend's hair with a small pair of scissors and a comb. The scissors were as long as a finger. The haircut was done and looked good. And the others also asked me to help them. I gradually became a professional barber in the concentration camp. The more you know, the busier you are. I was busy in my spare time. By chance, I did useful things and then I didn't have much time to think of my family.

MINH THANH NGUYEN

ONE DAY IN RE-EDUCATION CAMP

On the second of November 1976, we had been moved from the South to the North of Vietnam. Our new re-education camp was located in the open forest, near the northwest frontier. Here, there was a short distance between life and death. We worked harder than we could have imagined. A lot of our friends were buried without coffins in this forest. None of us can forget our resentment against the communists of Vietnam for the deeds of the past 19 years.

I will tell you our schedule for one day in re-education camp. The ear-splitting sound of a gong woke us up at 6:30 am. A slave labor day began. We folded our blankets and put them straight on our beds. One in our squad went to the kitchen next to our barracks to get our breakfast. The others brushed their teeth with very old toothbrushes. Most of us used one for over two years. Some people brushed their teeth with their fingers because their toothbrushes had been broken a long time before. We didn't have real toothpaste. Our toothpaste was either a pinch of sand or a little salt that we had put aside from dinner the day before. Our breakfast was a plate of boiled cassava. We divided it so each of us got one piece. It was so small! We thought the whole plate wouldn't be enough for one of us.

At 7AM, we stood in line in front of our barracks. One cadre, with a pistol on his hip, called our names. Then, he led us to the labor location. Two other cadres with automatic rifles in hand, followed us. It took us a half-hour walking. We had to start to work as soon as we got there. On this day, we turned up the soil of a large hill. It was our day's work. We didn't know whether we could finish our work on time. Though we were wet with sweat, the cadres kept cursing us. Suddenly, one of us was faint with hunger and fatigue. We hadn't any medicine for him-only some water. He was laid stretched on the ground while we worked. No one was permitted to take care of him. At 11:30 AM, on the way back to prison, each of us in turn gave our friend a ride on his back.

At 12 noon, we got our lunch. It consisted of a half bowl of cooked rice, four slices of cassava and a spoonful of salt. We tried to swallow everything down. Then we took a short nap. At 12:55 PM, we woke up. At 1:15 PM, we left the prison and the slave labor resumed.

At 6:00 PM, the daily work was over. We had smuggled some non-poisonous wild grass in our clothes on the way back to prison. It was our extra food because we wanted to be full at night so that we could sleep.

At 7:00 PM we got our dinner Everything was the same. At 8:00PM we went to bed. As soon as we lay down, we were informed of the death of our friend. We couldn't do anything for him. We stayed in bed. We were tossing in our sleep. We couldn't help worrying about ourselves and our near future.

A TRIP

For pursuing technology, my husband came to the USA. To be with him and to learn English, I followed his track, coming here too. Both of us quit our jobs and forsook material enjoyment and then started our new trip. This trip is full of hopes and duties; it's also the longest trip in our lives. This trip is different from other trips because we have enough time to really experience a new life. Through it, we will understand American manners, customs and culture. Furthermore, we will accomplish our goals. I'm so glad to be able to have this trip.

That night, the first step I took out of the airport, I felt the air was cold to death. Then I got an shock when I opened the door of the vehicle. Finally, I reached my new home, but I told my husband "I want to go home! I don't like this place because it looks like a quiet and gloomy city." This was my first impression of Philadelphia.

At the beginning, I didn't even know how to distinguish advertisements from programs when I watched TV. So I started to learn how to watch TV. In my country sometimes we couldn't even find leisure time to watch TV, but now we could watch TV all day. How lucky we were! I also wondered why some Americans like to use electric burners to cook food. Many things were all new to me. By this trip my life, was totally changed. I became just like a child trying to recognize and learn everything surrounding me.

A few days later, I became very disappointed, because the more comprehension I had the more fear I had too. I realized many things from TV or our friends. The most important matter was that I had to be very careful when I went out because there were many homeless persons roaming on the streets in the daytime. But during the night, we absolutely couldn't stroll along the street. It was more dangerous than the daytime. I didn't expect that I'd have a trip to such a dangerous city. Right now, I only hope that we can finish our trip as soon as possible. I'd rather go home than stay here.

AMUOI TRUONG

A SHORT TRIP AND AN ACCIDENT

I remember a short (4 day) trip I had in Vietnam. The tickets were not expensive and we decided to go, even though my father didn't want us to go. I worked all day the day before and a half-day on the day of the trip. I didn't get much sleep before my sister, my brother, some neighbors and I started out.

First, we went to a friend's house near the farm in Bien Hoa where the trip had been organized. We had dinner there, but later we couldn't sleep because many people, who were also going, stayed up all night singing and playing games. We just waited for morning when we went to the farm to get the bus.

It took us eleven hours to get to Nga Trang. We stayed in a motel where they had made reservations two months before. It was near a beach, so we went swimming. After we had dinner together, we went to sleep very early because we had not slept much for two nights and we were very tired.

This place has a lot of nice views: waterfalls, mountains and beaches. We had two days there. We visited a hot waterfall (where you can boil an egg), a few beaches and some other beautiful places. We took pictures and bought some things.

On the fourth day, we had to travel back home. When we got there, we slept a few hours before working all night. The next morning, about 3 or 4 AM when the sky was still dark, my brother asked me to go to the market for him because he couldn't go himself as usual. He had too much work to do at home. I said OK and went. I rode the motorcycle to the big street near my house. The street was very quiet so early with only some business people going to market in trucks and buses or on motorcycles or bicycles. At this hour, you have to be careful of thieves. I rode on the right of the two-way street. When I was passing a 3-wheeled car, riding slowly near the right side of the street, he suddenly drove out close to me and I had to go over the yellow line to avoid being hit. I didn't see the truck coming, but he saw me and turned toward the other sidewalk but he still hit me. I landed in the street near my motorcycle. All the noodles were under the truck. I felt dizzy, but I tried to stand and find my shoes, motorcycle and noodles. I was frightened. What could I tell my family? The truck driver asked me how I felt. I said my left leg hurt. He and the other people around said I was lucky. They thought I'd been killed. Some older people told me to ask the driver for some money. I did and he gave some for a taxi and medicine. Then he put me into a bicycle taxi which took me back to my house. The taxi driver told me I was lucky to be alive and I should make an offering to the Goddess of Fortune.

When I got home, everybody asked me what happened. I told them and my mom told me to go to sleep until my "adopted" uncle, who knows Chinese medicine, woke up. At 7 AM my mom woke me. My left leg hurt very much and was swollen and I couldn't walk. My mom said my face was swollen too, on the left side. She told me to try to walk and we went to my "adopted" uncle's. He put Chinese herbs on my leg and gave me bad-tasting medicine to drink. I drank as much as I could. For 3 months I stayed home. I couldn't walk but I worked with my hands. Then I went out to carry

and sell noodles again. People didn't believe I had had an accident because I could carry 100 kilograms of noodles and go very fast as before.

It was a serious accident but I was lucky. Since then, I have been weaker. When the weather is cold, my left knee hurts. It also feels bad when I walk too far. My mom and my "adopted" uncle told me to drink more medicine.

I would like to visit Nga Trang again someday. It's a beautiful place in the center of Vietnam. Some people say I had the accident because I took a picture of three people, which they say is bad luck. I don't believe it.

MY TRIP TO CONNECTICUT

On May 27th, I went to Connecticut on a bus. It took us five hours to get there. I got up around 4:30 AM, drank a cup of coffee, and took a bath. I left the house around 6:15 AM. I had to go to 15th and Fitzwater Streets to catch the bus.

The ride was very long. I was glad when we got there. The name of the casino is Foxwood. We left around 6:30 PM and got back to Philadelphia around 11:30 PM. I was glad to get home. The trip was nice. I may go back in September but it will be to stay overnight and come back on Saturday and Sunday.

AMUOI TRUONG

THE FIRST DAY TO NOW IN AMERICA

The first day my family came to America was the happiest day. We saw our brothers and some other relatives after ten years. The sad part was that we had to let them know about our mom having died. Also, we already missed my oldest brother's family and relatives we left in my native country. About twenty people met my family at the Philadelphia airport. At first, my family had a very difficult time because we didn't speak English and just stayed home for about five months. We didn't go to school. I felt very sad and bored. When I began school, I was so happy because I had missed school when I was a child. I don't know why, but when I came to America, I forgot a lot of things. Now I feel better, but sometimes I'm very sad when I remember my mom and second, my family's many big problems that I can't talk about. We all try not to let my father know about them, but he knows and worries and is sad. He wants us to go to work. For me, I want to try to study hard, but it's difficult because I forget so much. I don't know what to do. I see that a lot of people who have come to America have changed a lot.

I always hope my family will get better and that my father will be happier and won't worry so much.

HSUEH-MEI CHI

WHAT I MISS

I've been in the USA for one and a half years. Though the USA is a beautiful country, I still miss my country. My country is merely a small island. Her outline looks like a sweet potato. Her volume is like a sparrow, but she has all the complete viscera. Although she is so tiny, she affords her people abundant lives. She is my country--- Taiwan, Republic of China.

The most unforgettable thing to me about Taiwan is the delicious food. In Taiwan, we have various foods. For instance, we have many kinds of clams, shrimp and crabs. Our lobsters are colorful; some even look like dragons. If we like fresh seafood, we can easily buy live seafood at the traditional market or on the dock. The meat which we eat is fresh, too. If we like, we can choose a live chicken, duck or goose by ourselves. Then the vendor kills it for us right away. These kinds of fresh foods have the greatest taste. The taste of food is absolutely not as great when we buy it from an American supermarket. Besides, there are a lot of inexpensive vegetables in Taiwan. Every meal we change to a different vegetable. A half year ago, I had an opportunity to go back to Taiwan. I told my mother that I only wished to eat vegetables because I'd not seen some kinds of vegetables for one year. So I utilized that opportunity to eat many vegetables which I couldn't find in the USA.

The second thing which I miss is the night-life. Our government doesn't allow us to possess guns. Therefore, we don't have to worry about gun violence. We can walk on the streets safely even at midnight. The night-life of Taiwan is wonderful. Sometimes, when we leave the office after working hours are over, we go to a "Beer House" with our friends or families to drink beer with delicacies. Perhaps we would go to "Chicken Town" to have dinner and take a hot-spring bath. After dinner, if we still have much interest, we may go to the gym, see a baseball game or go shopping at a department store until 11 o'clock PM. If we still have energy, we can go to see a movie---, MTV, KTV, KARAOKE or whatever we like. To sum up, my night life in Taiwan before was more interesting than here right now.

Of course, I miss my relatives so much. I also miss my good friends, too. They are the first matter which I think of. People usually miss their family and friends quickly after they leave home. I do hope I can be with all of my relatives and good friends and enjoy our life together in Taiwan soon.

SOME CLOSE FRIENDS

I've some close friends. One of them is Jani. We've been friends for 30 years. He is an architectural engineer. He's tall, elegant and handsome. He's married. Jani's wife's name is Jasna. She's also tall, beautiful and a good mother. Jani's wife is a friend of my wife. We used to live close to each other back home.

They have 2 children - one named Iris and the other Juli. They are a happy family and wonderful people with many friends and relatives.

My family always will remember our friendship with Jani's family.

MINH TRANH NGUYEN

CHOICE

I spend a lot of time making choices in my life. Everyday I have to make a choice between right and wrong, convenience and inconvenience, comfort and discomfort. The time I spend for the choice of something depends on it's importance. Most of the choices are interesting, but sometimes they make me unhappy or I suffer losses.

When I was still in Vietnam, I remember one day that I went downtown to shop. I went around looking for things I needed. Then I was in front of a clothes shop in which a few orphan children, ages 9 to 10, were the salesmen. These children were a product of the war. Their parents had been killed by the Communist troops. They were living in an orphanage. They had made these clothes themselves to earn their daily food. A couple of items fit me exactly, but they were made of domestic material. They were the same price as those that I had just seen in the last shop, but they were worse.

Watching the innocent orphans, I couldn't help thinking about their unfortunate situation. Finally, I bought theirs instead of the others.

I think I made a good choice. Really, I didn't give the orphan children anything, but indirectly, I helped them a little bit to increase their standard of living.

A STORY WHICH MY MA TOLD ME

Once upon a time there were two businessmen living in a small village. Both of them were married and became good friends. They got up in the early morning and then went downtown for business. One of them sold black sugar, the other sold calendars. Not only were they good friends but also good neighbors, too.

One day the calendar salesman told his wife that their neighbor's wife had great wisdom, because she had helped her husband to overcome financial difficulties. She had been not only smart enough but also frugal. Every time that her husband had replenished the stock of merchandise, she had always picked out some of the best black sugar and stored it up secretly. She had accumulated a lot of black sugar until her husband had had financial problems. She had told their friend that they still had some black sugar under the bed and maybe it would help him if he sold it. Their friend had been touched and had been proud of his wife. He had sold that black sugar and had passed the crisis.

When the calendar salesman finished his words, his wife said, "That's nothing special! If she can do it, so can I. It's easy." Thereafter, she started to imitate that wise wife in order to compare favorably with her. She gathered many calendars year after year. Every time she did it with a complacent air. She thought that she was more intelligent than her neighbor's wife.

Unfortunately, after many years of waiting, she finally got the opportunity to show how intelligent she was because the calendar salesman's business got problems too. Her husband came home in an upset mood. He told his wife about his misfortune. She said, " I have diligently stored up a lot of calendars for you . Right now you can take them downtown and sell all of them. I can help rebuild your business." When she finished her words, this calendar salesman suddenly felt hopeless. He didn't say anything but understood one thing. His heart was broken.

The moral of the story is .. "Don't imitate other people blindly -- think for yourself."

THE ANT AND THE CICADA - (FABLE)

Fable usually denotes a brief tale in which animals or inanimate objects speak and behave like humans, usually to advance a moral point.

In the 16th century, the fables of Jean de La Fontaine appeared and they remain popular to the present day. La Fontaine is one of the world's greatest fabulists. Within natural settings, he comments on human folly and many may be read as satire.

La Fontaine created the tale of the ant and the cicada in which he talks about the hard-working ant and the lazy cicada.

Ants have inhabited the warmer environments of the earth for at least 100 million years. Their numbers have been estimated to be at least one quadrillion living ants, a number so large that it is almost meaningless. These individuals are members of some 5,000 or perhaps as many as 10,000 species. They are found almost everywhere. They frequently migrate to new areas where food is abundant.

The cicada is found in North America, where cicadas are also called harvest flies and locusts. The typical loud buzzing or whistle of the cicada may be heard in trees from June through September. The cicada sound is made by specialized structures on the abdomen.

Here is the tale of the adult ant and the "she-cicada".

The ant lives in a nest excavated in the wood of a century-tree. Next to his house is the she-cicada's. Every day, on the way to work or back home, the ant has to go to and fro by the cicada's. A gentle song and movement come from the cicada's, arousing his curiosity. He often stops walking in front of cicada's to watch their activity. A lot of savory dishes and exquisite fishes are displayed everywhere in the house and in the front yard. They sing, they dance, they play music, they enjoy pleasure satisfactorily. In time he makes himself acquainted with the "she-cicada" and they are in love with each other. She encourages him to stop working and stay a long time in her house, to live with her family. Her house has plenty of foods and especially plenty of pleasures. She often laughs at the ants in their daily hard-working.

At the outset, he doesn't pay any attention to what she says but, little by little, the attractive songs and the delicious foods of the cicada's gain the greatest importance in his mind. He neglects to do his work.

The parents of the ant know clearly that their son is going to become a spoiled child. They dissuade him from going to the cicada's. Finally, they decide to move to another tree. Though the ant misses the "she-cicada" very much, he doesn't go there anymore. He tries to do his best to lay in a stock of food for the coming winter.

Winter comes. It's bitterly cold. The area is sheeted over with snow. Nobody can go outside to find food. The cicadas are short of food. The "she-cicada" has nothing to eat. She tries to find the ant family to ask for help. The ant can't do anything but share a little bit of his daily food.

The next day, the "she-cicada" brings her parents along to the ants' to ask to borrow some food to eat for this winter. They promise they will give it back the next summer. The parents of the ant give them a flat refusal because there is just enough food for their own family for the winter.

A few days later, all the members of the cicadas, in turn, die of hunger.

AMUOI TRUONG

TWENTY-FOUR STORIES OF CHILDREN'S RESPECT FOR THEIR PARENTS

These stories have been handed down from ancient times and all are very famous in China. I remember only some of the stories.

One is about a king who loved his mother very much. He was afraid someone would put poison in her food or medicine so he tried them first before his mother ate.

The second is about a country man who loved his parents so much that after gathering wood and bringing water home each day, he joked and clowned a lot to make his parents laugh and be happy.

The third is about another man who loved his mom, too. When she went to sleep at night, he covered her with his shirt so that the mosquitoes couldn't bite her.

The fourth is about a child whose mother loved to eat fish. One month, when fish were not there, he had a lot of patience to find them. He went to a small river near the woods to fish but he wasn't catching any. He cried and the God took pity on him and he caught some fish.

In the fifth, the man's mom wanted to eat bamboo shoots. He went to the woods to find them.

The sixth is about a lady who loved her mother-in-law, too. Her husband had gone to be a Mandarin in the King's court and had been gone for many years. They went to find her husband. When they were halfway through the woods, they hadn't any food and her mother-in-law wanted to eat meat. The lady couldn't find any meat so she cut off a piece of herself, cooked it and gave it to her mother-in-law to eat. She didn't tell her. The deity of the woods saw it and told the mother-in-law about it and that she would have to give her eyes to him. The daughter-in-law begged the deity to take her own eyes instead because she wanted her mother-in-law to see her son. The deity took the lady's eyes and gave her a mandolin. She sang of her lost husband and finally found him, but the King wanted him to be a prince consort. Her husband hadn't forgotten his good wife who had stayed home and when he heard she had sung songs to find him and what she had done for his mother, he wanted to be with her. The deity gave her back her eyes and took back the mandolin. When the King heard about it, he gave them back their lives.

SOME SPECIAL FRUITS IN VIETNAM

What are these fruits?

1. It's round, like a ball. It isn't too soft and not to hard. The skin-color is reddish purple. Inside, the white meat is like a clove of garlic. It tastes as sweet as sugar. Outside, the top is green and the bottom is like the bark of a tree with small flowers engraved on it. People say that if you eat this fruit with sugar, you will die.

It's Mangosteen. We can't find it here in the United States.

2. It's shaped like an egg. The outer skin is yellow and hard with sharp points. The inside of the skin is white. It's meat is light yellow and as soft as butter. It smells and tastes as sweet as sugar. This fruit grows mostly in East Asia.

It's Durian.

I thought of this homework and that it would be good for me to do. On Friday, in the middle of the night, around one or two A.M., I woke up and couldn't get back to sleep. Finally, I got up to write these down. After that, about four o'clock, I went back to sleep.

TOFU SOUP

Tofu - 1 or 2 pieces (up to you)
A little bit of green onion -
half a small bowl or a bowl (up to you)

Cut the tofu into eight small pieces. Cut the green onion into small, thin, slices. First you put a pot of water on the burner and boil it. When the water is boiling then you can put the tofu in it until it boils again. Then you put in spices and put in the green onions. Then you can eat it. (If you want to put in black pepper that is OK)

MINH THANH NGUYEN

ALONE IN PRISON CAMP

A lot of threads bar my way.
I think it is your hair
Floating in the air.
I cannot catch them.
It is only rain and wind.

YVONNE GASTON

MR. NELSON MANDELA

Mandela - I'm glad they set you free. I hope someday the violence and apartheid will end. Someday there will be a change in South African government and all people will hold hands together.

Mandela - stripped from your dignity, but you hold your head up high for freedom. I know your life wasn't easy for 27 years for you and your family.
Because you want black people to have a fair chance to vote and fair houses and freedom. Mr. Nelson Mandela I hope to meet you one day, shake your hand, tell you "Job well done. God bless you."

LY NGUYEN

MY FEELING

Taking a walk in the center of Philly.
There are crowds of people and dense traffic.
I still feel very lonely.

Taking a walk in the center of Philly.
There is freedom and happiness.
I still feel sorry about my country.
The people live under poverty and hardship.

Taking a walk in the center of Philly.
There is civilization and prosperity.
I still feel worried and angry.
When will my country get better?

Vietnam, Vietnam, I love you.
A country with many landscapes.
A country rich in natural resources.
Vietnam, Vietnam, I love you.

YVONNE GASTON

MOTHER

Mother, Mother
I love you so much.
I know you're gone,
But I always remember your smiling face.

Mother, Mother
I miss you so much.
I look up at the stars -
See your smiling face.

Mother, Mother
Someday I'll meet you up there.
Mother, Mother
We'll smile together forever.

TWO GIRLS

When we met we were mere girls;
When we met we lived in whirls.

Many problems would make us think;
Many dreams for us to seek.

Like butterflies breaking the cocoon and flying;
Like us giving support mutually and growing.

What precious dreams we've since woven;
What nice memories occured like heaven.

Though we are not young anymore,
But cherish what we own more and more.

MINH THANH NGUYEN

FROG

What is the need of human life?
The most important we think is food.
Most people agree the essential is rice.
Farmers, frogs work hard together for good.

Day / Night - Rice Field - On my guard!
Making die-out all crickets and grasshoppers.
Victory always belongs to me after war,
We get a heavy and wonderful crop.

Sometimes I have to stay up late
To lull the hard-working farmers asleep
With sweet sound; I do my best -
They all have on plenty of beef.

Being useful to humans, even my death.
What a delicious frog meat they're enjoying.
How about my sacrifice - it is great!
We frogs, nobody cares what we're thinking.

LY NGUYEN

WHAT I HAVE LEARNED

I have been happy to attend the Multicultural Studies class that was begun in April, 1994. Besides English, there have been many subjects and I have been interested in the lessons.

What have I learned? I have learned some myths - African myths such as "The Theft of Fire" in which the Bambuti stole fire from the chimpanzees by tricks, and "The Mountain God and the River God", a Vietnamese myth and "Midas and the Golden Touch" a myth of the Greeks.

I have learned "The Sayings of Confucius". Confucius was a Chinese teacher and philosopher whose ideas have survived to modern times. He lived in ancient China in the sixth century BC. I have learned "Wisdom of the Buddha". Many, many people respect him now.

I have studied a story of Amerigo Vespucci a man who discovered the new land which was called "America" by a German map maker who put his name on the map of the New World.

I have learned poems and I have tried to write about my feelings. I have learned music. This subject was not loved by me but I should know something about it.

I have been interested in listening to my classmates who have told in their writings about their customs, families, feelings and thoughts such as Mrs. Chi who had to go to her parent-in-law's home on the holiday of New Year and there were a lot of superstitions in Mrs. Kim's marriage report. Mr. Minh repented about when he put a young criminal in jail and Ms. Amuoi's parents built a house in Vietnam. Ms. Yvonne's poem expressed her love for her mom and there were many more interesting things which I can't remember well.

I feel happy, practical and interested in the lessons of Multicultural Studies. I hope that this class will go on in the next school year.

HSUEH-MEI CHI

THIS CLASS

I am so glad to have the opportunity to participate in this Multicultural Studies. I cherish every class which we study together at the Partners for ESL School. Because the range of the studies is so wide and the contents are vivid, I like this class very much. At the beginning, we introduced ourselves, shared one's own story with each other, and learned from each other. We also studied poems, mysterious myths, sayings, etc. Furthermore, we enjoyed many different kinds of music, too. It's too difficult using only a few sentences to describe this class. This class is the most special that I've ever had.

Through this class I realize some different cultures. For example, we learned about the modern histories and customs of Taiwan, Mainland China, Albania and Vietnam. Some of us escaped from the persecution of Communist countries to the USA. Their personal experiences are heaped with blood and sweat. The more we know each other's backgrounds, the more we understand each other. Not only do we learn English, but also we gain many friendships.

The greatest harvest which I obtained is writing. Our teacher, Janice, encouraged us to write down everything that we possibly could. After we submitted our compositions, she corrected them diligently and, on the next day, we would share our own stories with others. Furthermore, we discussed and expressed everybody's opinions about that topic in the class. What I like about our class best is having more opportunities to talk. We exchanged different thoughts and practiced conversation frequently.

It's a pity that some of the students didn't regard this class as important and abandoned it easily. "One reaps no more than what he has sown" as the saying goes. If we hope to improve our English ability, we must make every endeavor to study. Not because our class is free, we don't need to pay attention to that. It is still useless even if we pay a lot of tuition for other classes but do not study hard. Since we are already here, let's make efforts to reach our goals. Otherwise, we'll waste our time and stamina, and also let our teacher down.

One thing that makes me think that I am so lucky is that we have a very nice teacher. I am not trying to flatter her, because this is a fact. I can not but mention it. She cares about all of her students, she listens carefully to what her students say and she remembers most of the matters that we said before. Every time before the class, she must have prepared plentiful contents to teach us. She doesn't act in a perfunctory manner, but in a serious manner. Through her whole-hearted teaching, I feel that she really pays undivided attention to teaching us. I appreciate her deeply. I'll never forget her forever.

YVONNE GASTON

WHY I CHANGED MY MIND

My first day in class, I didn't like it at all. Everybody in my class was a stranger to me. I told the teacher that my first day would be my last day but she and two of my classmates encouraged me to stay on. My first impression of one of my classmates was that I didn't like him. To me he seemed like he was unfriendly. In the second class, I said again that I was not coming again. The teacher asked why and I said "that man isn't friendly - I don't like him". He just looked at me and I guess he wondered why but then he got friendly and now I think he has a beautiful personality. Don't judge a book by its cover.

As I continued to stay, I got interested in my classmates and I'm glad I stayed because it's very interesting about different cultures and I'm learning a lot. I wish all races would get along as good as we do in our class.

My classmates and myself - we talk about different things. Chi, Amuoi, Durim, Ly, Minh and I all get along great. We laugh, we joke and talk about our different cultures. I hope to see them all back in September.

This experience will last me a lifetime.